

was different. called for new ce into the so- fellowship and was to be pro- ed. After his al agencies or which all this under the lead- Spirit must be e must be au- of this new sys- legislative en- questions must sure the perpe- of this new or-

Lord to Peter tles invest him high preroga- ; 18:18; John

the kingdom of symbols of the Peter and the The symbol- as well known the time. The taught by the thoritative soon ee Acts 2:42), 's were thrown rly chapters of ing precedence aching. (Acts

"binding" and ll known usage authorities of e of our Lord as well known. the legislative f the Rabbinic to decide what was unlawful; and what for- ed, not as an reality to the r as their rep- bsequently, in e whole group. :22.

own no explicit ft it to those d to apply his o men, and un- ce, to determ- nt and was in- enship in the followers. His s place amidst on of heathen- g formalism of t the standards and spiritual re- nse those who o hold the keys possessed the ge of the con- in it. "They that is declare and what was meaning of its Stevens N. T. 4.) This sea- special dis- y of the Divine ast of the fu- esia which, he the centuries, ibilities which church would cial adherents ons they were in possession y must not di- d he the dis- Christ." (Ver.

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
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NEW SERIES  
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## Baptist State Convention

Hattiesburg, Mississippi

### PASTOR'S LAYMEN'S CONFERENCE

It was a most auspicious beginning. The music was good; the fellowship was fine, the atmosphere was full of brotherly love and good cheer. The meeting was soon under way by organizing with these officers: Pastor S. A. Williams of Highland Avenue, Meridian, as president, and Pastor N. A. Edmonds of Lexington as clerk. These are among the vigorous, successful younger pastors in the state and are worthy of any honor bestowed and abundantly able to make good. The devotional service was conducted by Dr. B. B. Hall of Gloster, who after occupying prominent pastorates in Minnesota and Ohio has come back to Mississippi. His father was an honored minister in our state.

The sermon was to have been preached by Dr. D. I. Purser of Tupelo, who wears a name illustrious and beloved in Mississippi, but owing to his absence the brethren pressed Pastor E. K. Cox of Gloster into service. He has recently come among us. The brethren were anxious to hear him and nobody was disappointed. As Dr. Gambrell was accustomed to say, "He is our sort." He made his way to the hearts of Mississippi Baptists.

### TUESDAY MORNING

Pastor G. W. Riley started the meeting going by leading the song service. Brother S. A. Williams, the chairman, called J. B. Quin to the platform to conduct the devotional service. It was like a good country meeting in more ways than one, but strikingly in the way the brethren filed in after the meeting opened. But they kept coming and it did not seem to hurt the spirit of the meeting. Dr. J. A. Taylor led in an uplifting prayer. The twenty-first chapter of Jeremiah was read: "Call on me and I will show thee great and mighty things which thou knewest not." Thought on "Prayer" was Brother Quin's theme. The men who have always stood four-square for God and righteousness, like Jeremiah, have been victims of persecution. To stand for the Book and against sin is the target of criticism. Our refuge is to flee to the Lord and call upon him. Men may forsake, but God never will. It is not simply a call to duty but a high privilege. It is the right of a child. Personal experience was given in testimony. The examples of Abraham, of Paul and of Jesus were cited.

Pastor J. W. Mayfield of McComb spoke on "The Pastor's Position". He caught the crowd with a few humorous introductory remarks, and then read the commission in Matthew. This passage defines the position of the preacher. A wealthy Texan told a body of preachers that he would give all he had if he were a simple preacher of the gospel. How does one become a preacher? Not by his choice. Let us never get away from the God called ministry. There must be a divine urge. God touches his heart and sep-

arates him unto the gospel. He may be capable in many lines; but his one business is preaching. He is devoted to this one task. It is a permanent office. He must also be faithful in the content of his message. He must confine himself to the word of God. He may be too narrow by confining himself to some one doctrine, or a few themes. The golden milestone from which all preaching goes out is the cross of Christ. The preacher is also a leader of his people. The people must be trained. We have done too little training in comparison with our evangelizing. The strength of a church is not simply in numbers, nor in consecration but in their training for service. The personal character is his first asset. Personal soundness must precede doctrinal soundness. Of all men he must be a good man. Among the worst people, he must be without reproach. The music is not in the instrument but in the player. The message is in the man. He must be willing to wear out his shoe heels and himself to win men and minister to them. People must know that the pastor cares for them.

Pastor J. L. Low of Richton spoke of The Pastor's Perils. The first peril is seeking to please men rather than God. The only way we can please men is for their good, that we may save them. The pastor is exposed to all dangers that other men have. He must not seek to please himself. We will have God's presence as long as we seek to please him. The preacher must not take orders from the wrong master. His subjects must be from the Book. Preach the preaching that I bid thee, was Jonah's orders. John the Baptist got his orders straight from God. Jesus said his meat and drink was to do the will of him that sent him. Preach the Kingdom of God and let the dead bury their dead. The apostles after Pentecost were forbidden to preach in this name but daily in the temple and from house to house they ceased not to preach Jesus. Paul and Barnabas at Lystra preached that the people should turn from these vanities to serve the living God. Paul said, "Woe is me if I preach not The Gospel." All our preaching must head up in Christ. There is danger that the preacher will not discover the real needs of the people or not have courage to apply the remedy. There is danger of the pastor's having too limited vision. He must see further than his own church.

Pastor H. H. Webb of Moorhead spoke on "The Pastor's Piety." This is a matter of vital importance to every God called man. It does not consist in wearing a long coat or a long face. He does not need to limit his association to a few of the best people. Tears in his voice do not prove the presence of piety. The essence of piety is wanting to be and do what Jesus wants you to be and to do. It is a controlling reverence toward God. It is seen in the model prayer, "Hallowed be thy name." It is knowledge that I am not my own, dependence on him for everything, clinging to the cross of Christ. Piety is loving

conformity to the will of God. It is the business of the pastor to carry the message, not to keep it. He must deliver the message and leave the results with God, whatever may happen to him. The speaker gave illustrations from his personal knowledge of faithful and unfaithful preachers, which were very effective.

The Pastor's Pocket Book was discussed by Hon. Rush H. Knox of Jackson, the Attorney General of Mississippi. He said it was time after so many serious addresses to have a light subject. He appeared because Christian service is individual and cannot be escaped. There are no proxies or substitutes in religion. The speaker said his evidence of being a Christian was that he loved the brethren, specially the preachers. He considers it a duty and a pleasure to look after the financial interest of the preacher. There are too few people in the church who respond to this obligation. But the pastor is more or less responsible for it, because he does not teach men the obligation of supporting the ministry. This is not always modesty. It may be cowardice. He owes it to his wife and children as well as his church. The pastor is commonly underpaid, and criticized if he says anything about it. He is criticized by the man who nine times out of ten doesn't pay a dollar.

The last speaker of the morning was Pastor L. G. Gates, who dealt with the subject of "The Pastor's Passion." He said that most pastors are not pastors at all but simply supplies. The time is taken up with other work, with clubs and the "etceteras". The pastor must have a conviction and consciousness that he is God's man, a prophet, to speak for God. With this conviction he can be courageous and faithful even to martyrdom. The preacher must also have the consciousness, that he is man's man, responsible for men. He is God's Keyman for today. He must have ability to follow Jesus as the shepherd. There must be the ability to lead the sheep, to induce God's people to walk in his ways. God and men require of a preacher that he must lead a clean moral life. He must be honest. These things are none too hard. Does conscience make cowards? That depends on the conscience. It may make heroes, and ought to. Consciousness of responsibility is the only thing that makes a man or woman out of a child. This makes a pastor with a passion, when it is lived up to. Brother Gates closed with a mighty appeal for the leadership by pastors.

### TUESDAY AFTERNOON

President Williams believes in beginning on time, and closing on time, which is sometimes more difficult. So the program started at two o'clock with singing, and the Baptists came rolling in. Pastor Wayne Alliston of Columbia read a part of the second chapter of Philippians in which he discovered the spirit of the New Testament Church, the spirit of unity. He laid great emphasis on preferring one another in honor, and gave illustrations of this unselfish spirit in his own experience and observation. Brother A. F. Davis led in prayer.

Brother W. N. Hamilton of Clinton spoke on "Cultivating the Country Church." The country is the soil in which men are grown to their best, and so is well worth cultivating. College presidents, great pastors and secretaries are grown

(Continued on page 4)



## ONE GOSPEL FOR ALL NATIONS

Ezek. 47:12; Rev. 22:16; Matt. 28:19

Convention Sermon by Dr. T. W. Young of Corinth

The prophet Ezekiel is a captive in a heathen land, but in the raptures of the visions of God, he is brought back to the land of Israel. He beholds, issuing from the secret place of the tabernacle of the Most High in Jerusalem, a little rill of water. At first, it is narrow and shallow, but as he follows the course of this stream, and passes, time after time, through its waters, it deepens and widens until it becomes a "river that could not be passed through."

"These waters," says the prophet, "go down into the desert, and go into the sea." This mystical river traverses the desert, and its barren sands are overspread with verdant and fruitful trees. It empties into the sea whose acrid waters had destroyed all life, and the poisonous waters are healed and made to teem with a great multitude of fish. The influence of this life-giving stream is extensive, beneficial and permanent. The prophet says of it: "And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing."

Whatever may have been the primary meaning of this "Vision of the holy waters and the virtue of them," given the captive prophet on the banks of the river Chebar, it is generally conceded to be a representation of the progress of the waters of eternal life, which have their fountain head in the hidden counsels of mercy and wisdom of the true God. But in the fulness of time they were seen issuing forth from the cross of the despised Galilean. At first it was so insignificant as to be lightly esteemed by the pride and foolishness of man. But it did rapidly, to the confusion and dismay of its despisers, overspread nation after nation. It has now become a mighty river that cannot be passed over. It shall continue to flow on with irresistible might and gathering volume, until the whole earth shall be filled with the knowledge of the glory of God as the waters cover the sea.

To have one religion for all the millions of people of this earth, so widely different in habits, in culture and in conditions of life must have remained the faith of the prophet in his own vision. It must have seemed to many in Christ's day only a fatuous dream. It still seems so to many thoughtful observers. Celsus, with an intellect like a Damascus Blade, looking out on Christianity in the second century of our era with the feelings of Gibbon, or of Voltaire, said that a man must be out of his mind to think that Greeks and Barbarians, Romans and Scythians, bondmen and freemen could ever have one religion. Nevertheless this is the meaning of the mission of the Christ. The Christian religion is the only religion that aspires to universal dominion. "No existing religion could aim at it," says Canon Liddon, "since the existing religions were believed to be merely products of national instincts and aspirations; each religion was part of the furniture of a nation, or at most of a race."

In order to have one religion for all the world we must recognize some fundamental facts upon which it is to be established.

In order to have a universal religion we must have a universal God. So long as there are gods and lords many there will be many religions, for all religions take their coloring and form from the gods worshipped. The ancient and highly cultured pagan world was polytheistic. The gods of the Greeks and Romans were numerous and powerful in the lives of those highly civilized people. The heathen world, from of old, has been and still is polytheistic. The ancient Hebrews proclaimed belief in the one true God above all other gods, but even with the

rank and file of the ancient Jewish people their one true and living God belonged to them, while other nations might have their gods, though inferior. The great prophets of the Hebrews were pronounced monotheists. They believed in and taught a universal God, but the masses of the people were exceedingly slow in grasping the exalted conception of their prophets. The standing danger and sin of the ancient Hebrews was worshipping the false gods of their heathen neighbors. There is an ancient legend to this effect: The Roman Emperor, Trajan, said to a famous Jewish Rabbi: "You teach that your God is everywhere, and boast that he resides among your nation; I should like to see him." "God's presence is indeed everywhere," the Rabbi replied, "but he cannot be seen, for no mortal eye can look upon his splendor." But the Emperor had the obstinacy of power and persisted in his demand. "Well," answered the Rabbi, "suppose we begin by endeavoring to gaze at one of his ambassadors." Trajan assented, and the Rabbi leading him into the open air, for it was noon of the day, bade him raise his eyes to the sun then shining down upon the world in his meridian glory. The Emperor made the attempt, but immediately relinquished it. "I cannot," he replied, "for the light dazzles me." "If then," rejoined the triumphant Rabbi, "you are unable to endure the light of one of his creatures how can you expect to behold the unclouded glory of the Creator?" Yes, "the heavens declare the glory of God, and the firmament showeth his handiwork." The Holy Scriptures teach that there is but one God for "all the people that dwell on all the face of the earth," and that he is of infinite wisdom and power, righteousness and justice, love and mercy. The Christian religion rests upon the belief in a Universal God, who in the beginning "created the heaven and the earth" and "all that in them is," and he upholds them by word of his power. Mr. Rupert Hughes has recently told the world in an American magazine that Protestant Christians still worship five gods—Jehovah, Jesus, The Holy Spirit, the Virgin Mary and the devil. He might have told the truth if he had stated that many people in the world worship one or the other of five beings as god. But in the form of his blasphemous statement it makes him either an ignoramus or a willful liar. If indeed we believe that God is one, and that he is the source of all wisdom and power, righteousness and salvation, and that all others are idols, then in supreme loyalty to him we must be supremely consecrated to the task of making the saving knowledge of him known to all the people in all the world who still sit in darkness and in the shadow of death.

II—In order to have a universal religion we must believe in the unity of the human race. Less than one hundred years ago great scientists were teaching that there were no less than seven separate and distinct origins of the human race. The stoic philosophers, those ancient seekers after God, taught the universal brotherhood of man in terms as exalted as is proclaimed by Christianity, but with them it was purely a philosophical theory entertained by a few cultured minds. One of the Greek poets said that we are all "the offspring of God." But now science, philosophy and poetry all agree to the great Christian statement made by Paul in his speech on Mars Hill, "God hath made of one blood all nations of men to dwell on all the face of the earth." The unity of the human race is indisputably the teaching of the Bible. In the dawn of creation God said, "Let us make man in our image and after our likeness, and God breathed into his nostrils the breath of life and man became a living soul." That is the beginning of the human race. We have not come up out of slime and through the jungle to our manhood. We were fashioned into human life by the hands of the great Artificer of the Universe, and warmed into living souls by his divine power. And from this high and holy origin all have sprung. Some have been more highly circumstanced than others, but those who have fallen the farthest behind and the deepest

in sin and in their darkness and degradation they are still our brothers. And it is our supreme task to ransom them from their low despair. This truth is the basis and inspiration of our missionary endeavor at home and to the ends of the earth. We would be disloyal to the God and Father of us all, undeserving of our happy estate, and unfaithful to our fallen brothers to stand by and see them perish and be forever lost.

III—In order to have a universal religion there must be a universal need. And this is created by the universal consciousness of sin. This is an evident fact. Men everywhere stand condemned by their own testimony that there is something woefully wrong, that fellowship with God has been broken. The great English preacher, John Henry Newman, in his book, "The Defense of His Life," says: "Did I see a boy of good make and mind, with the tokens on him of a refined nature, cast upon the world without provision, unable to say whence he came, his birthplace, or his family connections, I should conclude that there was some mystery connected with his history, and that he was one, of whom, from one cause or another, his parents were ashamed. Thus only should I be able to account for the contrast between the promise and the condition of his being. And so I argue about the world: if there be a God, since there is a God, the human race is implicated in some terrible aboriginal calamity. It is out of joint with the purposes of the Creator. This is a fact, a fact as true as the fact of its existence; and thus the doctrine of what is theologically called "original sin" becomes to me almost as certain as that the world exists, and as the existence of God." From the beginning man has been wrestling with this "aboriginal calamity." Man knows that he is not what he ought to be. He knows that some how he has missed his way, and is not sure just where he is going to come out. "All have sinned and come short of the glory of God." Every form of religion, and every petition that rises up out of the heart of man bears pathetic witness to the universal conscious need of deliverance from the thralldom of sin. If we have found our way out, and are rejoicing in the freedom with which Christ has made us free, then we must go into all the world and deliver our brothers from the bondage of their sins. If we do nothing and dare nothing, then are we unworthy of our freedom, and disloyal to our deliverer.

IV—In order to have a universal religion we must have a universal Savior. The great religious teachers of the world have been national, or at most racial. Buddha, Confucius and Mahomet were Orientalists. Jesus though a citizen of Palestine does not belong wholly to the dreamy east; though he was a Jew, he does not belong wholly to the Jewish race. He belongs to all time and to all races. It is said that one of the most cosmopolitan places in all the world is the bridge spanning the sea called the "Golden Horn," and connecting the ancient city of Stamboul and Constantinople. Daily more than 100,000 people pass over this bridge—Turks, Armenians, Greeks, Arabs, Persians, Jews, people from China, Japan, India, Africa, the pushing Englishman, nervous Frenchman, stolid German, phlegmatic Russian, alert American—men and women from everywhere, with distinguishing marks of features, form, gait, gesture, speech, costume. What a motly, divided crowd, from the four corners of the world, divided by deep sculpturing and inlaid colors, religious forms and ceremonies! But they are all alike in this—they are all sinners and they all need a great Savior. To this they will all agree. And the one person to whom all these race-divided multitudes crossing the bridge that spans the "Golden Horn," may unite themselves, the one person with whom all the people of all times and of all climes may find themselves in closest kin, the leader of one universal brotherhood is the universal Jesus. Now and then there is a marvelous grasp of truth in the poems of Walt Whitman. This is true of his poem, "The Answer," in which he speaks thus of Jesus:

"The mechanic  
And the soldier  
And the sailor  
The author  
artists  
And the laborer  
with the  
No matter  
follow  
No matter who  
and sister  
The English  
their English  
A Jew to the  
usual and  
A gentleman  
his perfect  
The insulter, the  
beggar  
He struts  
They are not  
themselves

This could be  
lines are erased  
He belongs to  
He belongs to  
for the whole  
given under his  
must be saved  
this universal  
nal," it is our  
known to every  
yet know him  
of whom they  
give and go to  
"earth's remotest  
his spirit and  
and mission of

V—Jesus came  
minion. We pre-  
is the only true  
others are to go  
pel stream shall  
barren places  
marshes of hu-  
uplifted, Jesus  
said: "Go ye  
the gospel to t  
caught the mes-  
mand they we  
or religious inf  
gospel of Chris  
faith and a dar-  
win the world  
them, save one  
years, as far  
sionary societ  
gelize the worl  
and yet within  
pire, which was  
civilized world,  
the Emperor o  
household. Th  
tianty. Every  
"Every Christi  
his fellow labor  
servant his ma  
conversion, as  
rescue from a

Justin Martyr  
us that in his  
or Barbarian,  
ever appellatio  
guished, howe  
whether they d  
covered wagon  
thanksgiving a  
crucified Jesus  
things."

The Apostle  
center of rever  
the center of p  
the center of v  
sus, Corinth, c  
the great cent  
gospel into all  
and on camels



"The mechanics take him for a mechanic,  
And the soldiers suppose him to be a soldier,  
And the sailors that he has followed the sea,  
The authors take him for an author, and the  
artists for an artist;  
And the laborers perceive that he would labor  
with them, and love them;  
No matter what work, that he is the one to  
follow it, or has followed it;  
No matter what the nation, that he finds brothers  
and sisters there;  
The English believe him to have come from  
their English stock;  
A Jew to the Jew he seems, a Russ to the Russ,  
usual and near removed from none.  
A gentleman of his perfect blood acknowledges  
his perfect blood;  
The insulter, the prostitute, the angry person, the  
beggar see themselves in the ways of him.  
He strangely transmutes them;  
They are not vile any more; they hardly know  
themselves, they are so grown."

This could be said of none other. All racial  
lines are erased in him. He belongs to no age.  
He belongs to all time. He belongs to no class.  
He belongs to all peoples. He is the only Savior  
for the whole world. "There is no other name  
given under heaven or among men whereby we  
must be saved." If then we have come to know  
this universal Savior, "whom to know is life eter-  
nal," it is our supreme mission to make him  
known to every other human soul who does not  
yet know him. "How can they believe on him  
of whom they have not heard?" If we do not  
give and go to cause his name to be known to  
"earth's remotest bounds," we ourselves have not  
his spirit and do not understand the meaning  
and mission of his life.

V—Jesus claimed for his gospel universal do-  
minion. We profess to believe that Christianity  
is the only true religion. Before its progress all  
others are to give way. Whithersoever this gos-  
pel stream shall go, it will make fruitful the  
barren places of earth, and sweeten the bitter  
marshes of human life. With his pierced hands  
uplifted, Jesus blessed his waiting disciples and  
said: "Go ye into all the world and preach  
the gospel to the whole creation." The disciples  
caught the meaning and in obedience to his com-  
mand they went forth, without political, social,  
or religious influence, armed only with the simple  
gospel of Christ, but sustained by an unflinching  
faith and a dauntless courage they went forth to  
win the world to their Master. Every one of  
them, save one, died in a foreign land. For 300  
years, as far as we know, there were no mis-  
sionary societies, no organized efforts to evan-  
gelize the world, no published Bibles nor tracts,  
and yet within this time the whole Roman Em-  
pire, which was co-extensive with the then known  
civilized world, was nominally Christianized, from  
the Emperor on the throne to the slave in his  
household. This was the heroic age of Chris-  
tianity. Every disciple of Jesus was a discipler.  
"Every Christian told his neighbor, the laborer  
his fellow laborer, the slave his fellow slave, the  
servant his master and mistress the story of his  
conversion, as the mariner tells the story of his  
rescue from a shipwreck."

Justin Martyr, who died about 150 A. D., tells  
us that in his day: "There is no people, Greek  
or Barbarian, or of any other race, by whatso-  
ever appellation or manner they may be distin-  
guished, however ignorant of or agriculture,  
whether they dwell in tents, or wander about in  
covered wagons, among whom prayers and  
thanksgiving are not offered in the name of the  
crucified Jesus to the Father and Creator of all  
things."

The Apostles starting from Jerusalem, the  
center of revealed religion, soon reached Rome,  
the center of political world power, and Athens,  
the center of world culture, and Antioch, Ephe-  
sus, Corinth, centers of world commerce. From  
the great centers of life they trumpeted out the  
gospel into all the world. They traveled on foot  
and on camels; they floated down streams or

went up streams in boats propelled by hand;  
they crossed the seas in sail boats; they climbed  
the mountains in winding footpaths and pene-  
trated the inland regions by winding roads. They  
went everywhere carrying the gospel to every  
creature, and every soul won became a soul win-  
ner. They used the tardy and dangerous meth-  
ods of their day to reach the ends of the earth.

With how much greater rapidity should we be  
found carrying the gospel into all the world! The  
highways of travel reach everywhere. The auto-  
mobile passes the pedestrian, our steamships pass  
the sail boats, our swiftly moving trains pass  
the camel, airships, like John's flying angel, fill  
the skies. Telegraphs, cables, telephones and  
radios have made the world a great whispering  
gallery. It is easy today to go to the ends of  
the earth and speak to the millions of people.

VI—The vision of our task today. Nearly 1900  
years have passed away since Jesus gave his  
command for universal conquest, and still more  
than one half of the known world is wrapped in  
heathen darkness. A large portion of the pro-  
fessing Roman Catholic Church is overspread with  
dense error and appalling superstition, and large  
sections of Protestant Christians are only so in  
name. The most obvious cause of the slow pro-  
gress of Christianity is that the Church of the  
living God from age to age has allowed its con-  
science to become so deadened by worldliness and  
lukewarmness, that it has never realized its high  
calling as the herald of glad tidings of salvation  
to the whole world. Since the first Apostles heard  
the command to go into all the world, new con-  
tinents, nations and tribes of people have been  
discovered of which they never dreamed. While  
our world is vastly larger it is also vastly easier  
to go into all of it. We have charted the seas  
and filled them with our steamships; we have  
bridged the rivers, tunneled the mountains; we  
have girdled the globe with our telegraphs, tele-  
phones and cables, and filled the air with our air-  
planes and everywhere are radios catching mes-  
sages that go pulsating around the world.

The whole world has been explored, every tribe  
located, human speech reduced to writing and  
preserved in published books, police protection  
vouchsafed to the traveler, the Bible translated  
into more than 400 languages and dialects, the  
world is a perfect network of commercial activ-  
ity; and by means of the printing press and the  
news agencies the ends of the earth are laid be-  
fore us every morning. It takes less time to go  
around the world today than it took Paul to go  
from Jerusalem to Rome.

There is not a man, woman or child anywhere  
in the world who has not been touched many times  
by our so-called Christian civilization. If on a  
terrestrial globe you put one prong of a pair of  
dividers on the city of London and circumscribe  
a hemisphere with the other prong, you would  
include all the land of the world of any value,  
except Australia. London then is the center of  
the land surface of the world; also, the commer-  
cial, manufacturing, monetary and cultural cen-  
ter of the world. And from London it is easy to  
go to any place in the world. When you look at  
a good map showing the lines of railroads, steam-  
ship routes, submarine cables, telegraph and tele-  
phone lines, the postal system, the monetary ex-  
changes, the airship lanes, one is reminded of the  
ganglionic centers of the nervous system of the  
human body. These commercial veins and ar-  
teries traverse the whole terrestrial body, and  
not a human being alive but has been touched  
and affected by them. Go where you will today  
and you will find that iron and steel, the products  
of our Christian civilization, mined and manu-  
factured in Christian lands have displaced the  
barbaric stone and wooden implements. The  
northern whalers have taught the arctic people  
to use steel knives and guns, and every instru-  
ment in use in that quarter is riveted, bladed and  
hafted with steel or iron. Every river in north-  
ern Asia has borne many times on its bosom civil-  
ized traders and Christian travelers. Into Cen-  
tral Asia—the country of the grand Llama—a  
stream of trade from Christian countries has been

flowing since the days of arco Polo. Southern  
Asia for centuries has been the battle ground of  
European nations and the millions of heathens  
put to death were stained with steel and iron and  
lead made by Christian nations.

English, French, German, Portuguese and  
American goods are sold today in every village  
and hamlet in the great Continent of Africa. The  
negroes of the Soudan, the Hottentots and Bush-  
men of the Cape today wear cotton cloth grown  
in the United States, manufactured in Lowell or  
Manchester and handled many times by Christian  
hands.

In the Southern seas the Malaysians, the Papu-  
ans, the Polynesians, the Fijians, the Samoans,  
Hawaiians, and Filipinos, since the days of Cook,  
have died by the thousands from diseases carried  
them from Christian lands, and we have been  
trading our Christian products for their island  
goods. The heads with which the North Ameri-  
can Indians have adorned themselves have been  
made for 300 years in Venice, under the shadow  
of St. Mark's Cathedral, which boasts that it  
holds the remains of St. Theodore and the Author  
of our second Gospel.

Before abolished by the Chinese themselves,  
England's opium trade had reached every human  
being of China's 400,000,000 and of India's 280-  
000,000 people. Enough of American rum has  
gone into Africa to intoxicate many times every  
soul in the Dark Continent. Millions of heathen  
people today are smoking American cigarettes  
who have never heard of the Gospel of Christ  
which we profess to believe. The two instruments  
used for the destruction of the human race—rum  
and gunpowder, have penetrated to the remotest  
corners of the earth, and taught the heathen the  
shortest road to death and hell. I mention these  
things in order to emphasize the fact that there  
is not a human being anywhere in all the world  
that has not come in touch many times with the  
commerce of our boasted Christian civilization.  
The Gospel, too, could go today into all the  
world, to every human being in it in less time  
than it took Paul to make his first missionary  
journey. What, then, do we need to make this  
possible?

1. We need the zeal of the Apostles and of  
the early Christians. If the 600,000,000 Chris-  
tians in the world today had it, with all our  
facilities for travel, the powers of protection,  
and helps of every kind, they could preach the  
Gospel in all the world and to every creature in  
less than twelve months. Our work languishes at  
home and abroad because we are lacking in zeal.

2. We need the wisdom of the Apostles. They  
followed the highways of travel and the currents  
of trade. They sought the centers of human life  
from which they sounded out the gospel message.  
The stream of Commerce and travel is constantly  
saying to us, "Get into my current, and I'll bear  
your Gospel to every creature in all the world."  
Let Christian doctors, Christian merchants, Chris-  
tian engineers, Christian teachers, Christian ed-  
itors, Christian farmers, and Christian preachers  
go throughout the world to do a Christian busi-  
ness, and while they do business with the heathen,  
let them touch them with the power of the Gospel  
of Christ. Whatever the business let it be done  
in such a way as to promote the kingdom of God.  
This rule should characterize Christian people  
whether they stay at home or go elsewhere,  
whether they go to the heathen, or the heathen  
come to them.

3. We need the liberality of the Apostles and  
early Christians. They gave first of all them-  
selves. We are in duty bound to consecrate a  
just proportion of our money to the task of con-  
verting the world to Christ. We are Christians  
today because somebody gave money to send mis-  
sionaries and teachers to our heathen ancestors,  
and to build church houses and schools for them.  
Every cent that we have has been made in the  
midst of a Christian civilization, and we keep  
safely what we have because we live among  
Christian people. Are we just with God, and  
thankful, not to give some of our money to keep

(Continued on page 7)



## The Baptist Record

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(Continued from page 1)

in the open country away from the glare of electric lights and the rattle of electric cars. The best soil is sometimes the more difficult to cultivate. The country church seems to be avoided because of its difficulties and hardships and small compensation. Out in the country the hearts of men are bigger and tenderer, more considerate and sympathetic. They are responsive to the efforts of those who minister to them. The records of all our great denominational enterprises will show the value of the country church. Call the roll of ministerial students in the colleges and of the delegates in our conventions and you will find they are from the country churches. The speaker gave two examples of physicians; one reared in the country and the other in town; the first a man of unselfish devotion to the service of his fellows, the other refusing to render service unless compensation was guaranteed. At the conclusion of the address the usual request was made for all the preachers to stand who had been converted in the country churches. J. P. Williams led in prayer for God's blessing on the country church.

The next speaker was Pastor J. P. Harrington of Crystal Springs, who spoke on "The Deacons' Duties." He took opportunity to say that the day ought to come when country churches should have pastors and not absentee supplies. He regretted that he was compelled to speak about people who are not here. About twenty deacons stood to his request. One is surprised to see how few books have been written about the deacon. Little seems to be known of his duties. The New Testament says but little about his duties. The sixth chapter of Acts gives us most that we know. This speaks of their business as "serving tables." Some interpret this as meaning the pastor's table, the Lord's table, and the table of the poor. He must be honest, full of faith, filled with the Spirit, grave, not double-tongued, not a wine bibber, not greedy of filthy lucre. Deacons have a duty first in regard to making the proper atmosphere in the church. It will prevent the murmuring which threatens trouble. It will enable the pastor to give his time to the ministry of the word and prayer. Today the preacher is burdened with requests for all sorts of work that make the attention of his special work impossible. Ministering to people in need of every kind is the business of God's people and the leaders in it are the deacons. Dr. W. A. McComb led in prayer for the deacons.

Deacon Bolivar Hyde of Meridian spoke on "The Deacon's Loyalty." He was glad to see men here in the job whom he had seen in the same work when he was a small boy. He himself was late beginning the Christian life and getting into the Master's service. Only eighteen months in service after years of wandering. He was converted during the meeting conducted by Gipsy Smith in Meridian. For two weeks he didn't go to the meetings and thought those who went regularly were crazy. Every member ought to tell the preacher how much he appreciates his sermon. Better for a preacher to die of a swelled head than of a broken heart. For eighteen months no day had passed that he has not spoken to

somebody about Jesus. Women have been saved from the red light district and sent to their homes. He gave up all for Jesus, and rejoices in the sacrifice. The past is forgiven and the future is assured. The next day after conversion he led by request a prayer meeting in the theater. He did not give up his old associates, but began work to try to save them, and that has been his business ever since. The preachers preach better in Meridian since the deacons got religion. When he was converted he gave up running for sheriff, because he had lost connection with the big crowd. Since he quit swearing it sends a shiver over him to hear an oath. He gave the simple and moving story of his conversion. Religion has changed murderous enemies into brothers in Lauderdale County. For more than a year the men in the railroad shops have begun their day's work with prayer. At the conclusion of this talk the whole congregation was in tears. It was a demonstration of the power of the grace of Christ.

Secretary E. D. Solomon of Louisiana was introduced as a former Mississippian and once pastor in Hattiesburg. His address was an appeal to carry out the full purpose of Christ in preaching, healing and teaching. He spoke with special earnestness of the necessity of building hospitals in which the healing ministry of Jesus may be carried on. He told of the plans for building the great Southwide Hospital in New Orleans to which our people are committed.

The writer has attended every meeting of the Preachers' and Laymen's Conference since its inception and it is his opinion that the tone of this meeting was the best, and the speeches of a uniformly high order, having never been excelled.

### THE STATE CONVENTION

By seven o'clock Tuesday night the big auditorium of the First Church was practically full, and the crowd swung into the hymn, "Tis So Sweet to Trust in Jesus". The committees had done their work splendidly and there was no grinding or creaking of the machinery. One would have thought the entertaining of Conventions was the daily occupation of Hattiesburg people. You will recall that they are taking care at this same time of the Presbyterian Synod of Mississippi, two tasks that no city has before undertaken at the same time. Salutations had been made already and the brethren were ready for business.

Prayer was fervently offered by Pastor J. A. Taylor of Brookhaven. In the absence of Brother W. C. Stewart of Houston, Brother M. K. Thornton of Poplarville conducted the opening devotional service. Pastor C. M. Morris led in prayer and Brother Thornton read a part of the 119th Psalm. Pastor J. L. Low led in prayer. President M. P. L. Love introduced Mayor W. S. F. Tatum of Hattiesburg, who welcomed the Convention for the city. He told us his grandfather and grandmother were Baptists. So he welcomed us as Kinfolks and co-workers. He congratulated the Baptists on the progress of the Woman's College. He did not tell us, but he has been a large contributor to the college, from which he received an earnest visitor who wished for a ten minutes' audience and was so interested that over an hour had passed before the ten minutes was up.

Pastor W. F. Yarborough welcomed the Convention for the churches of Hattiesburg and vicinity. He spoke of the fine spirit among the denominations here, who stand together for righteousness. South Mississippi is full of Baptists, probably half the population being members of the Baptist churches. All honor to the pioneers who made it so, the Robertsons, Thigpens, Clarks, Fortenberrys, and others. There are four Baptist churches in Hattiesburg and one just over the little river. This church has had only five pastors in forty years. Tender reference was made to the sorrow of Brother McMillin and family in the loss of their son; and of the going of Dr. Trotter, a former pastor. It was recalled that this is Armistice Day, to us the symbol of

victory and peace. May God give us both in this Convention.

The response was made by Dr. H. L. Martin of Indianola, who spoke for the 200,000 Baptists of Mississippi. Like Dr. Gambrell said on a similar occasion, "We have come a-purpose." The speaker rung the changes on the names of the delegates, most humorously, all the colors, occupations, localities. It was a happy response to a genuine and cordial welcome.

A motion was made that all who have enrolled or shall be enrolled be seated as delegates. Dr. W. E. Farr nominated Judge O. B. Taylor for president and made a good speech in favor of him, as a deacon, a vice-president of a great bank, a great friend of Mississippi College, of which he is an alumnus. Mr. J. E. Byrd nominated P. I. Lipsey. Brother W. A. Sullivan seconded this nomination. Dr. C. T. Johnson seconded the nomination of Judge Taylor.

Because it was growing late a motion was carried that the sermon be preached now without waiting for the completion of the organization. The sermon was great in conception, excellent in spirit and delivered forcefully. As it is to be published in The Record no outline of it is given here. By motion a resolution was passed conveying brotherly greetings to the Presbyterian session now in session in the city. Mrs. Roeder of the Woman's College sang a solo very beautifully. The sermon of the evening was broadcasted by the instrument immediately in front of the speakers. After the sermon the tellers announced that P. I. Lipsey had been elected president, O. B. Taylor and S. E. Travis were elected vice-presidents and W. E. Lee secretary. Dr. Gunter was elected treasurer and E. T. Moberly, publicity man.

### Wednesday Morning

The Convention assembled at 9:00 A. M. after a brief song service, and prayer led by Brother Entriken, worship was conducted by G. C. Sandusky of Holly Springs.

Annual reports were presented. D. M. Nelson read the report of the Education Commission. This report was encouraging. Clarke College is now in good shape, a number of ministerial cottages having been built by the associations. A new \$50,000.00 administration building has just been completed. Blue Mountain College is now on the B List, a \$40,000.00 dormitory has been built and is now the property of the Convention. The Woman's College is also on the B List, and a magnificent hospital has been built under the leadership of Dr. T. E. Ross. Mississippi College now has \$600,000.00 in endowment, is on the Standard list of colleges, and many other improvements are noted.

During the past five years \$522,448.29 has been received from the 75 Million Campaign. This fund has been paid out to the various colleges according to their needs and apportionments. The total financial obligations of our colleges are \$430,750.00. The report closes with these words: "So let us take courage and go forward."

R. B. Gunter represented the report of the Convention Board. All departmental operations came to the end of the year with a slight balance: Book Store, \$4,449.48; Press, \$5,483.77; Record, \$625.40; Baptist Building, \$2,842.56, making a total of \$13,401.21. Collected from 75 Million Campaign this year was \$401,125.36. Total collections to date \$2,475,600.45, leaving a balance of \$524,399.55 if we reach our quota by December 31, 1924, when the Campaign shall end. Gross income for State Missions \$87,413.03. Expenses for the year was \$78,056.68. This leaves a balance of \$9,356.35. From other sources there was derived \$13,647.59, which gives a total income for convention year ending November 11, 1924, of \$23,003.94.

Bryan Simmons made a partial report of Committee on Committees.

The new pastors were here recognized and introduced. J. D. Ray led in prayer and the congregation sang "Bless Be the Tie That Binds." Some fifteen new pastors were present. Visitors were recognized. Dr. Henning of the Home



Board; N. T. Tull, Baptist Bible Institute; Dr. J. T. Henderson, Laymen's Movement; Dr. Hight C. Moore, Sunday School Board; Dr. J. L. Wise, pastor of Valence Baptist Church, New Orleans, who also reported for the New Orleans papers; Dr. G. W. Gwatkin, Bible Institute; Dr. Dana of Southwestern Seminary; Dr. Yates of Southern Seminary; Dr. C. E. Burts, Director of 1925 program.

J. E. Byrd made a report on Sunday School and introduced the three helpers on his work as follows: E. C. Williams, Wyatt Hunter, and H. E. Spell. Owen Williams spoke on Sunday School work in the country. He said that there is no difference in the work in town and in the country. Three needs in the country: Evangelization, enlistment, equipment. A great gear's work was reported: 1,300 Sunday Schools, 10,910 diplomas, 2,339 red seals, 1,023 blue seals, 182 post graduate diplomas, 106 gold seals, churches visited 165, training schools 97, religious census 59, rural schools held 61, awards this year 4,251.

The W. M. U. report showed a wonderful year's work. The four phases of work reported: (1) Young People's work, (2) Mission Study, (3) Stewardship and tithing, (4) The future Campaign; 480 "Second Mile" women of the state are paying \$15.00 each over and above their subscription as an emergency fund. They are now at work on the Future Program. What could we do without our good women. W. H. Patton and B. F. Whitten spoke briefly to the report.

Dr. J. T. Henderson, Secretary of the Laymen's Movement, spoke in the interest of a laymen's meeting at some time in the future, giving also a list of tithing tracts which may be had free by addressing him at Chattanooga, Tenn. He encouraged the enlistment of the men of the churches, the women will take care of themselves.

Auber J. Wilds led in the discussion of the B. Y. P. U. report. The report shows 4,917 awards this year, 1,024 organizations are reported, the goal was 1,000. Two regular workers have been maintained during the year. Eight unions qualified for and received libraries this year. A B. Y. P. U. in every Baptist Church is the aim. There are yet 1,044 churches that do not now have unions. Prayer by J. W. Mayfield.

W. E. Farr read the report on Social Service. The report included Orphanage, Hospitals, Free Will Centers, Prohibition, Ministerial Relief, and Law Enforcement. The Children's Home Society was also mentioned in the report. Progress was reported in all these.

E. C. Marriner, pastor at Leland, spoke on completing the Seventy-five Million Campaign. His address was well received and we are rejoiced to receive such a splendid addition to our pastoral force of the state. The one word, "Remember", was the burden of his address. (1) Remember our launching out five years ago in the Campaign, (2) The three features of the Campaign: Raising \$75,000,000.00, enlistment of our constituency and a calling out of the called; (3) The question can we do it? He then answered all of them in the affirmative—we are able. Let us remember our wonderful progress, also that the task is not done. Will we finish it?

Dr. Hight C. Moore of the Sunday School Board addressed the Convention, speaking specially of the work of the Board and spoke feelingly of H. L. Strickland, a Mississippian who has been a helper in the work, who recently died. He also spoke highly of our state Sunday School secretary, J. E. Byrd. He gave him the title of Double D. D.—Devout, Devoted, Diligent, Develop.

The following new pastors were introduced: W. A. McComb, Gulfport; M. K. Thornton, Poplarville; G. C. Sandusky, Holly Springs; E. K. Cox, Gloster; V. E. Boston, Winona; E. C. Marriner, Leland; J. C. Owen, 15th Avenue, Meridian; W. Q. Mayer, Hernando; D. I. Purser, Tupelo; E. C. Seidenspiner, Gloster; and there were some others whom the reporter failed to get. Excuse, brethren: If your name fails to appear. We are glad to have you with us.

After the usual announcements the Convention adjourned for noon with prayer by J. D. Franks.

### Wednesday Afternoon

Vice-President Judge O. B. Taylor presided at the afternoon session. V. E. Boston of Winona conducted the worship. On motion Dr. A. V. Rowe was continued as Secretary Emeritus at the same salary for another year. W. A. Sullivan offered a resolution for a distinctive Baptist program, which was referred to the Committee on Resolutions. This was a resolution against union meetings. President Provine of Mississippi College asked that all college men be excused from the committee to investigate text books in our schools and colleges for certain sufficient reasons, which was done by the Convention.

Home Missions was under direction of W. A. McComb, who made some brief remarks giving some interesting accounts of his work as a worker for the Home Mission Board. Dr. B. C. Henning represented the Home Mission Board. He urged that we finish the Campaign and gave some reasons therefor: Because some people don't want us to, because if we do not we will go limping into the next campaign and we want the inspiration of success. "Evangelism without enlistment is a grunt without any lifting", he said. He urged that we support Home Missions for the work it is doing. Catholics are getting the Negroes, having a school in this state to train Negro Catholic priests. Our problem is not that of the Negroes but of the foreigners. The way to save the world is to save those we have here. All the leading Reds of Europe once lived in America. Indians are the only real Americans, all the rest of us are foreigners. 1,412 Indians live in Mississippi. The finest soldier in the world war was Joseph Oklahomba, a Choctaw Indian. So they are ours to save and are worth it. I am for a unified co-operative program for all Baptists. The Board is in debt and the debt is growing; what will Baptists do in this crisis?

Dr. Aven offered a resolution recommending the holding of a Laymen's Convention next Spring and also the appointing of a Laymen's Committee, which was adopted.

Foreign Missions was under the direction of L. R. Christie. He announced from the Foreign Mission Board a prize of \$1,000.00 for a book on the subject "An Alternative For a Lost and Decaying Religious Faith". This is open to all and the contest closes January 1, 1926. This Board, at first of the month, owed more than \$1,250,000.00, so there is no real difference in the situation than that of one year ago. We must give heroically for the balance of this year, or foreign missions will suffer terribly. The Board has cut all requests to the limit and yet it is embarrassed greatly because of debts. More than eighty young people who have volunteered for mission work have been refused for lack of funds and all the work on the foreign fields has been greatly hampered because of failure to supply the needs of the work. Baptists have reached a place where the situation is not only a distress but it is a disgrace. This condition does not arise from bad management of the affairs of the denomination, not because of failure, but because of growth. We have gained more in the last five years, more than all our gain before that time. We must keep on going in debt or decline to take care of what we have won, unless we give more largely. Foreign Missions are basal because everything dries up when foreign missions are not stressed and practiced.

A telegram of greeting was received from the Alabama State Baptist Convention in session at Anniston at this time, and the secretary was authorized to make suitable reply.

Dr. W. Y. Quisenberry spoke to the Foreign Mission report urging that all Baptists pay up all they have pledged. He has the matter of missions on his heart.

Brother J. A. Dorsey, a cripple, was present and was introduced by W. A. McComb and many individuals contributed to his support.

The Convention adjourned the afternoon session with prayer by W. R. Cooper.

### At Woman's College

President J. L. Johnson invited the whole Convention out to dinner. And such a dinner! We were so supplied with every tempting food that many of the brethren were unwell for the balance of the session. The girls, three hundred strong, with Gym suits on, were drilling when we arrived. Under the leadership of Miss Segars, the physical director, these beautiful girls proved themselves veteran actors. The Woman's College is building up a great plant. Two splendid brick dormitories, administration building, dining hall and splendid little hospital, also the Industrial Home, are now on the grounds. The latter is used as a self-help home for girls. About 400 girls are in attendance. The Convention was so inspired by the showing made by the college that it is sure its future support is assured. After dinner, which was well and heartily received by the large audience, all were delighted as the girls rendered a splendid program for the entertainment of the body. Pep songs and yells greeted us under the efficient cheer leader, Miss Inez Burford. Miss Jennie McRea of China was introduced. She had come all the way across the Pacific Ocean to attend the Woman's College. The Woman's College and Blue Mountain College, Mississippi, are two of the best girl colleges in the world. Baptists make a great mistake who do not patronize them.

### EVENING SESSION

The evening session was held in the chapel of the Woman's College. Vice-President H. E. Travis presided. E. K. Cox led the worship, prayer by H. M. King and W. A. Hewitt.

D. M. Nelson conducted the Educational Commission discussion. J. P. Williams read the report of the committee on review of the report of the Education Committee. This report commended the work of the commission in the improvements made at Clarke College, also authorized the commission to take steps at once to endow Blue Mountain College, Woman's College and Clarke College, to report to the Convention one year hence.

H. B. Lovelace spoke on Ministerial Education. The Board has a rule not to give aid to any ministerial student who uses tobacco in any form. Neither does it help to operate Ford cars, so car owners are not helped. Our needs at the limit this year is at least \$9,000.00. We promise to use it to the very best advantage.

J. C. Owen of Meridian spoke to the subject: The Contribution of Our Christian Schools to Missions. (1) They train our missionaries, and prepare them for efficient service. (2) They also must train our workers and leaders back at home to support the missionaries on the fields, for the Christian at home must be as much a foreign missionary as the men and women on the field. (3) They are training the native workers on the foreign fields. We cannot send out from home enough workers to evangelize the heathen, so our schools must train the natives.

What Our Colleges Should Contribute to Our Denominational Life, was discussed by S. G. Posey. What our colleges most need is support and what the Baptists need is spirit. The one great contribution the colleges make to the denomination is spirit. Why have a Christian college? We believe that our boys and girls should be trained in a Christian atmosphere, trained to be Christians. The spirit contributed should not be contrary to the powers that give in these schools. Where would we be today had it not been for our great Christian colleges? Scarcely is there a community which has not been touched and helped by some one who has been trained in a Christian college. These schools should build up a great Baptist brotherhood in our state, and they should contribute a Christian spirit to our people.

G. W. Duncan of New Albany discussed What Our Colleges Should Receive From the Denomination. Our colleges should draw on all the resources of Mississippi Baptists according to their worth and their needs. Possibly our schools now  
(Continued on page 8)



### Some Reasons for Opposing the Southern Baptist Convention's Making a Pronouncement on What Baptists Believe.

The Southern Baptist Convention was not organized for such purpose.

Do not Baptists know what they believe? We have the same book that our fathers had; and it has been our boast that from that book alone we get what we believe.

The one who knows best what doctrine is, and whose mastery of language is perfect, and whose honesty is without a stain is the author of that book, and tells us what to believe. The Bible is not an incomplete book.

Let the members of the Southern Baptist Convention tarry like the apostles at Jerusalem until they be endued with power as on the day of Pentecost and thereby become infallible in matters of doctrine and practice, before issuing such a pronouncement.

I reject any reflection on the Bible. Our task is to get the best translation possible, and send it to the people. It was spoken to them in language best adapted to their understanding.

The Church of the living God is the pillar and the ground of the truth; and each church will guard the soundness of the preaching of its pastor.

The next easy step for the Convention to take would be to tell the churches how to receive and govern members. Where would it stop?

Liberty is a cherished principle with us; and there are Baptist preachers who would feel embarrassed by such a modern creed. There are Aquilas and Priscillas in our churches who can take the bold and eloquent Apolloses and teach them the way of God more perfectly.

I honor the members of the Southern Baptist Convention and co-operate with them in their world task. They are my brethren, and I can speak plainly and lovingly to them.

G. M. Savage,  
Union University,  
Jackson, Tenn.

### PRAYER AND MISSION STUDY PAVE WAY TO VICTORY IN THE SPARTANBURG CHURCH

(Frank E. Burkhalter.)

Victory in rounding out the 75 Million Campaign and success in launching the 1925 Program has been assured with enthusiasm in the First Baptist Church of Spartanburg, South Carolina, through the leadership and organizing abilities of the pastor and the forward looking members of his congregation, according to information reaching the writer.

Here is the plan projected by Dr. W. L. Ball and his assistants, the plan being passed on to others in the hope that many other congregations may either adopt it or be led to formulate something equally as good:

1. The church has never been content with small tasks since the Campaign was projected. Asked to assume a quota of \$50,000 for the five years, the congregation voluntarily increased it by vote to \$75,000, and when the pledges were taken the subscriptions amounted to \$114,000. Of this sum \$94,000 has been raised and the remainder will be paid before the year is over.

2. To prepare the congregation for the task of completing the old Campaign and projecting the new, Dr. Ball is giving seven Wednesday evening hours to the study of "Stewardship and Missions," in which four classes are engaged—one for Juniors, another for Intermediates, a third for the young people, and a fourth for adults. In the Junior class there are 35 boys and girls from 9 to 12 years of age, while 100 men are included in the adult class. The total number studying this book on Wednesday evenings is 250.

3. On Sunday, November 16, Dr. J. T. Henderson, secretary of the Laymen's Missionary Movement, will conduct three services at the church in

an effort to reach every member with a stewardship message.

4. On Thanksgiving evening there will be a great Thanksgiving Prayer meeting when God will be thanked for the great development that has come to the church during the Campaign, when the contributions to missions and benevolences have grown from \$4,000 to \$22,500 per year.

5. About 125 members, mostly men, have been organized and are now being trained to put on the every-member canvass for cash for the 75 Million Campaign and pledges for the 1925 Program.

6. November 30 will be observed as Thanksgiving Sunday. Through letters, visits by committees and publicity of various kinds, the pastor and his helpers propose to reach every member of the church beforehand, urging them to be present at this service with a worthy contribution that will at least pay out the pledge in full and form a special thank offering also if possible. At this service the pastor will bring a special message on the Campaign, and in special envelopes provided for the purpose he will ask the members to insert their thank offerings and come to the front and place them in a large box in which there will be the label "Duty Done Means Victory Won."

By two o'clock in the afternoon the treasurer will have the offering counted, at which time the 125 trained workers will return to the church prepared to go afield for the remainder due to make up the church's subscription on the 75 Million Campaign and take subscriptions for the 1925 Program. Every resident member will be seen and solicited and the night service will be in the nature of a jubilee.

Interest in the undertaking has already reached a high pitch and the people are happy in the anticipation of doing two large tasks in a worthy, God-honoring fashion.

### SHALL I DO IT AND BE DONE WITH IT

(By A Subscriber.)

No Christian stands still. His religious life is increasing or diminishing. The ideal and the command of Scripture is to "grow in grace." In order to grow in grace all the graces must grow in us. If any grace diminishes, the spiritual life declines.

I am one of the many thousands of Southern Baptists who made pledges to the 75 Million Campaign. The Lord willing, I will completely pay mine before the first of January. There have arisen some arguments against the payment of this pledge.

1. For instance, complaint has been made against the distribution of the funds which have been collected. These things discourage me, but I do not feel that any mistake of this sort excuses me from payment of my pledge. I do not wish to be excused. The payment of this pledge is keeping a covenant with my brethren and it is a means of grace to my soul.

2. I need the money for my personal wants. Doubtless there are those who have the same need. Since the Campaign pledge was made, I have, through unforeseen expenses, and misplaced confidence in others lost a large part of my lifetime savings. Am I not, therefore excused from the payment of the balance due? I do not feel that I am. However, false others may have been. God has not been false, and I do not purpose being false to Him. My conclusion of the whole matter is that, even though some folks may have done wrong in not paying their pledges, and some may not have distributed money promptly and faithfully, and although I need money, I want to pay this pledge and mean to do it. Nobody need beg me to do it. I should be offended if anyone advised me not to do it. I think every dollar of the Campaign money ought to have been dispensed exactly on the percentage agreed upon, but my pledge was my own. It was a religious pledge. It was made to God cause in His sight

and in love for Him. It is right for me to pay it and wrong for me to hesitate to do it. I dare not make God's cause bear the burden of my misfortunes or pay my debts out of money which I gave to Him in advance. I want to live in peace with my conscience and to grow in grace.

3. With all our mistakes as a denomination, God's blessing has been so manifestly and amazingly upon the money which has been contributed that gratitude compels me to pay the balance. Take, for instance, Foreign Missions during this Campaign. With disappointing receipts from the Campaign the foreign mission work of Southern Baptists has prospered as never before—indeed more has been accomplished with less than fifty cents on the dollar of the amount expected than we had reason to look for with the expenditure of 100 cents on the dollar. To those who have given for the sake of Christ and His work, God has given reward in the prosperity of Foreign Missions far beyond our fondest dreams. Of course, much more would have been accomplished if all had paid their pledges promptly, but I am not the keeper of other men's conscience.

But how about making another pledge? Shall I pay my 75 Million pledge and be done with it? My answer is, if the pledges were being taken again for the 75 Million Campaign, I would, with all the experience and disappointments, pledge again, and not less than I pledged in 1919. I am not out of patience with my brethren, and I do not propose to abandon the Lord's work. I will make a 1925 pledge, and I do not expect it to be a smaller annual contribution than during the past five years. I tell you why:

1. I will make it because I have found spiritual blessings in paying this one. I could not think of breaking up this relationship with my Lord and my brethren. There is inspiration in the consciousness of being a partner with the Lord and Southern Baptists in a great work. If I should give less, I would be saying that God may now give less. He has promised that His grace shall abound toward those who abound in this grace of giving. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." (2 Cor. 9:6.) I want and need God's bountiful blessings for another year and all the years, and must not give niggardly and grudgingly. I do not believe that a hundred in a million made a larger annual pledge for this Campaign than they ought to have made and ought to pay, or than they ought to duplicate for the new campaign. I know hosts of Southern Baptists who ought to increase their gifts, and I doubt that, I know one who ought to decrease his.

2. The needs of the work continue and enlarge. The work is expanding in scope and necessities have multiplied. Southern Baptists are just coming to their own lured forward by sublime opportunities. The work needs all that all can do and will reward everyone for his best.

3. Let those who make much of the fact that some states which fixed other percentages for the distribution of 75 Million collections than the percentages which were fixed by the Southern Baptist Convention Committee be relieved at this point for the new Campaign. Every state is now fixing its percentages and publishing them in advance of the subscriptions for 1925. Personally I do not believe that any state in the South will fail to keep faith with subscribers in the forthcoming Campaign. However, if any lack faith in the states to distribute his pledge according to the agreed percentage, they are given the privilege in the new Program to designate gifts to Foreign Missions or any other objects to insure that that object gets every penny of the pledge. I shall subscribe to the Campaign, however, because I have faith in the agreement which has been reached for 1925. The denomination and denominational servants have learned something by experience during the past five years, and they will give the benefit of this experience to those who subscribe to the Campaign.

My conclusion, therefore, is to pay my 75 Million Campaign pledge, and to duplicate or in-

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for me to pay it to do it. I dare not burden of my money which to live in peace in grace.

a denomination, mostly and amazingly contributed to pay the balance. During this time receipts from the work of Southern Baptists before—indeed less than fifty percent expected than the expenditure of who have given to the work, God has accomplished if all, but I am not sure.

pledge? Shall we do with it? We are being taken care of, I would, with our commitments, pledge made in 1919. I am sure, and I do not expect it to be more than during the

found spiritual could not think with my Lord in the con- the Lord and work. If I should God may now His grace shall in this grace of shall reap bountifully (or 9:6.) I want for another not give nig- believe that a larger annual they ought to than they ought n. I know hosts to increase their one who ought

continue and en- scope and neces- Baptists are just ward by sublime all that all can his best.

of the fact that centages for the ns than the pre- Southern Bap- relieved at this ery state is now ishing them in 1925. Personally in the South will rs in the forth- ny lack faith in ge according to given the privi- signate gifts to bjects to insure y of the pledge. n, however, be- ment which has ination and de- doing something by years, and they erience to those to pay my 75 duplicate or in-

crease it for the new Campaign, and my admonition to my brethren and sisters of the South is "As ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also . . . for ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor that you through His poverty might be rich." Your Christian character will lack something if you abound "in faith," and abound "in utterance," and abound "in knowledge," and abound in "all diligence," and "in love," if you do not abound in this grace of giving also. If you wish to advance in your Christian life advance in your liberality to the Lord's cause. No pittance cast into the treasury of the Lord will meet the measure of your obligation nor the laws of spiritual life. You must "abound in this grace also" if you are "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," and if you abound in this grace "God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound to every good work."

Let's pay our pledges and make others like happy, thankful children of God.

### "KNOW AND BELIEVE"

By E. B. Wesson

To say "I believe" is to acknowledge that I do not know. One cannot believe what one knows. One must know something before he can believe anything, but when one comes to know some things he can believe other things; but when one comes to know, believing ceases. We only believe because we do not know. We can only say we know things that can be proved beyond question, or things of personal knowledge or experience. I know that two and two make four. I can demonstrate that beyond question. But I believe there is one God. I know man exists. I believe God created him. I know there is a book called The Bible. I believe it was written by men inspired of God to write, and guided by the Holy Spirit. I know the earth exists. It is a reality. I believe God created it.

Belief is based on something known. It is the reaching of the mind from the known into the unknown, and forming a conception of what may be, or the acceptance of what is said to be, but which we do not know as fact or truth. In a sense, to say I believe is to acknowledge myself to be an Agnostic—a don't-know-er. The difference between the one who believes and the professed Agnostic is that the believer reasoned from what he knows and believes much that he cannot know; while the Agnostic refuses to accept anything that he does not know, or cannot sense.

Agnosticism limits the mind to the narrow scope of each one's real knowledge, oftentimes excluding the knowledge of experience. The believing one gives wings to the mind and, basing all on facts known, or things said to be, or on experience, lets it soar beyond the limitations of its little knowledge and feast on sublimities the Agnostic can never even dream of.

If one reads the Bible thoughtfully he cannot help noticing how carefully all of the writers distinguish between know and believe. Jesus was especially careful to distinguish between the two. He never said, "I believe," but constantly called upon men to believe. The absence of the word believe in Christ's expressions about Himself is something tremendously remarkable. He always spoke of what he knew and testified what He had seen, John 3:11. Had men been making a case they would sometimes have slipped and indicated His human limitations, but as they were honestly recording His life and words they never slipped. He asked men to believe, but never except for good reasons. With Him believing was to be based upon good grounds, even facts, and not on mere suppositions. In John 10:37,38 He is quoted as saying to those who doubted, "If I do not the works of my Father believe me not. But if I do, though you believe not me,

believe the works: that ye may know, and believe, that the Father is in me, and I in Him." They knew what He had done. They could not question that, but seemingly believed them tricks. He wanted them, knowing the works as they did, to believe them genuine, that they might know from His works that he was Divine, and believe that the Father God was in Him and He in the Father. They knew some things, therefore they ought to have been able to have believed more than they knew. He did not want them to suffer the fate of the professed Agnostic, die in the ignorance of self-limited littleness, but base their faith on facts they knew and rise to faith sublime in the oneness of the Father and the Son. Knowing that believing must grow out of knowing, He said, "Know and believe."

Believing beyond what was known, but based on the knowledge possessed, has been the cause of every great undertaking and accomplishment of men. Columbus knew that ships could sail the sea, and knew how to sail them, and believed he could go to the East Indies by sea. Believing, he started and discovered America. A little knowledge and a big believing has worked wonders for the glory of God and good of men, but no man has ever done anything significant who would not go beyond his knowledge. We know so little. One of the greatest mistakes one can make is to decide to limit himself to what he knows, and laugh at believing. One who glories in not believing not only hurts himself, but is a detriment to all who feel his influence. Such are always consummately selfish and egotistic.

I know I exist. I believe I am immortal. My belief in my own immortality makes me want to make all of self I can in this life, do all the good I can, and make the best preparation I can for the world to come. Take away man's belief in his own immortality and ninety-nine per cent of the men would live for the flesh alone. It is belief in God, in immortality, in heaven and hell, that pulls most mightily on the best that's in us. The less one believes the more corrupt one becomes.

Things that are seen compel us to think about how they come to be. Since history has been kept it has never been known that anything caused itself to be. One of the greatest mysteries of which man ever thought is the existence of a self-existent God, the creator of all things. But a greater mystery than that would be the universe as we see it, and all that we see in the world, without admitting God.

Belief in God and all the mysteries of the Universe turn to glorious manifestations of His handiwork and mind and soul can feast together on the infinite. Refuse to believe in God and nothing but darkness and confusion confronts both mind and spirit.

We know something of the things that are, we believe as to how they came to be. "By faith we understand that things that are seen were not made of things that appear." Faith sees the glories beyond, which the little we know here suggests.

But there are no unbelievers. Man cannot keep from believing. Some refuse to believe the teachings of the Bible, but they believe some other things, and what some of them believe is an insult to the intellect. Take for instance Henry G. Wells' theory of how the universe came to be. The sun, he says in substance, was first, and it was many times larger than it is now, much hotter than it is now, and turning much faster than it moves now; and in turning and burning it threw off dust which gathered into a ball and kept gathering and turning until it formed the world, etc. And he wants men to believe that instead of believing the Bible, when he knows, and even children know, that all turning bodies throw off instead of gathering. How did the dust thrown off from the Sun become a ball and get itself to turning and use centripetal instead of centrifugal force, as all turning bodies do? Where is the sense in believing such stuff? Easier for to believe there is a God, and that He made things as they are. Yet, such folly is

taught as probable facts, and men are asked to believe it.

Then he says life came from a protoplasm, which is something like a drop of milk, or sperm. But where did that, whatever it was, come from? And how did it get life into it? If any man believes such stuff his faith certainly stultifies his sense. No such suppositions have ever moved men to want to build up the world, but have ever caused those who accept them to become critics of all that is good.

One of the best ways to measure the value of theories presented for belief is by the spirit and attitude of those who hold them toward the things that make men strive to build up. Every theory, or claimed belief, that does not inspire those who advocate it, or claim to believe it, to be better and do more for the glory of God and good of mankind should be rejected as false: for it is not of God, but of Satan.

It is a fact, which anybody can see who will notice, that infidelity, evolution, atheism, everything that even suggests doubts concerning God, the Bible, and man's immortality and accountability, coarsens, makes selfish and often makes wicked and untrue those affected by them. Such theories drive a dagger into the very heart of man's highest, noblest nature and bleed it dry of unselfish, noble, altruistic inspirations. We know that because we have seen it manifested time and again, and knowing that we are forced to believe that all such theories were inspired of Satan. The hard heartedness of all those who deny the Bible can be seen by any careful observer. There is nothing in questioning, doubt, unbelief, infidelity, atheism, evolution, or any form of modernism that appeals to the best in man and inspires him to be better. All such beliefs, for they are human creeds, kill spirituality, deaden human compassion, destroy the very spirit of unselfish kindness, and leave their victims to die of hardness of heart. But accepting the Bible as God's word, and believing its teachings, appeals to the best man possesses and develops him into the very best that his being can be made. I believe the old, old Bible from lid to lid and rejoice in the good it does.

(Continued from page 3)

the Gospel alive in the world and our civilization Christian? With the wealth in our keeping, if we consecrated to God his tenth we could easily establish on firm foundations all our present work in Missions at home and abroad, in our Schools, Hospitals, Orphanages, Ministers' Benefit and Annuity Board, and then move forward to new conquests. If Southern Baptists believed in the Gospel with all their hearts, and worked at it with all their might, and consecrated to God only the tenth of their income, we could and would finish our \$75,000,000 task and launch our new programme in a glorious fashion.

What sort of Christian are we, if we are satisfied to be saved ourselves, and do nothing and give nothing to save the millions of our lost brothers? We are not New Testament Christians unless we are doing something to save lost men and women.

"Can we whose souls are lighted  
By wisdom from on high,  
Can we to men benighted  
The lamp of life deny?  
Salvation! O, Salvation!  
The joyful sound proclaim;  
'Till earth's remotest nation  
Has learned Messiah's name."

Pastor W. M. Bostick writes from Memphis: Bellevue Church of Memphis has just closed a most refreshing and fruitful revival under the leadership of Dr. Millard Jenkins of Alilene, Texas, and our own song leader, Stanley Armstrong. The visible results of the meeting were forty-five for baptism and twenty by letter. Our church is now better fitted to carry on the Lord's work through the coming year.



(Continued from page 5)

face very great needs. So may it be that we shall save our schools that we will contribute now to the needs of our colleges. There are a number of smaller needs such as that we ought to magnify the place our colleges hold in our denomination. We ought to pray for them, we ought to patronize them for Christ's sake. The big thing needed right now by our schools is to standardize them. Let every one of them be put on the A-1 list. This takes money.

W. M. Whittington addressed the Convention on the Commission report. \$120,000.00 have already been pledged to our colleges for next year. Where these funds go may be found in the commission's annual report. Our state has had three splendid educational secretaries, W. E. Farr, R. B. Gunter and D. M. Nelson. Each wrought well for our schools. A people is made or marred by their schools. Crime has increased five hundred per cent in this country in the last fifty years. Whittington said, "We can only preserve the youth of our nation by religious education." Baptists stand for education by the state, but desire to supplement it with something better. Standardization is all right but it is not the most important thing. The soul of our education is the education of the soul. The character of our teachers is the greatest thing in all our schools. The hope of our country is the establishment of parental authority and the family altar in our homes.

The College Glee Club rendered a beautiful number, after which Brother J. D. Franks read a memorial from the Student Conference to the Convention declaring their faith in the Bible, their loyalty to the churches and petitioned the Convention for certain assistance along the line of Christian leadership.

J. E. Williams emphasized the very great need of our schools just at this time. He said it is the supreme need of this time to standardize our colleges.

Bryan Simmons offered a resolution requesting the trustees of our colleges be required to prepare a statement of doctrinal beliefs, to which all teachers be required to subscribe, which was referred to the resolutions committee.

The Convention adjourned, prayer by J. A. Taylor.

#### Thursday Morning

Promptly at 9:00 A. M. President Lipsey called the Convention to order. The congregation, led by Prof. Findley of the Woman's College, sang a number of soul-stirring gospel songs. F. M. Parker conducted worship.

Consideration of the Convention Board Work was resumed under the direction of Secretary R. B. Gunter. Owen Williams read the committee's review of the Board's report. This review commended all the special departments of the Board and spoke highly of the Baptist Record, the Book Store and others. It also urged that the recommendations in the annual report be adopted. These referred specially to the finishing up of the Campaign and the putting on the next year's program. It also recommended the employment of two general evangelists, one located in North Mississippi and one in South Mississippi. \$800,000 was recommended as the 1926 program for our state.

P. A. Lipsey, editor, spoke on Publications. The Baptist Record is now the property and also the slave of the Baptists of Mississippi. The people who pay for the paper should get what they pay for and that is the aim and purpose. It is the servant of every department and agency of the denomination. There is no rivalry in its field of work for there is no competition. The following are some of its needs: (1) A bigger paper for it has not grown in years; (2) A larger circulation, for we have not grown in numbers in a year; (3) Probably a full time circulation manager to go out after subscribers.

L. E. Lightsey urged that all the pastors see to it that all their members get the Record and gave three reasons for taking the denominational paper: (1) To get the fine spirit and help that comes from reading it; (2) To get knowl-

edge of what our denomination is doing; (3) To be loyal to the denomination. W. H. Patton gave his endorsement of the above and gave an example of securing subscribers in his own church.

Secretary Gunter spoke to the recommendations in the Board's report. He favored putting evangelists into the field. He also said that enlistment is also a great need, but possibly both evangelism and enlistment can be combined. Why an increase in the 1926 program—we need the funds, and then to go forward is an inspiration to the workers. I never did like to stall going down hill. As to helping students through college, I think every one should do all in his power to help himself first. Our State Board is going too far in church building purposes. We should put our money largely into the teaching, preaching and healing. Let the money go out to the places where there is real need and where it will preach the gospel.

W. T. Lowrey made some sane remarks on the State Mission work, speaking first of all about our efficient State Secretary and his success. Some suggestions as to the Secretary's work: Do not kill yourself, but be considerate of your life; you don't laugh as much as you should because you don't rest as much as you should and you don't rest because you think too much over this mission work. We are not ready for you to die yet, so you quit worrying, go to bed on time and live long. All this was said to lead up to the presentation of a splendid gold watch which had been purchased by the members of the State Mission Board and his other friends. Dr. Gunter made some fitting remarks of appreciation for the gift. It was a fitting token of the appreciation of the denomination for his service as State Mission Secretary. He has the love and confidence of the Baptists of Mississippi. A nice chain was also given by a number of brethren to go with the watch.

J. C. Owen of Meridian said he had discovered why Mississippi is sending out so many fine men and women. He said that possibly he was making his last speech on the 75 Million Campaign. He is in with his best because (1) It is of God's, not man's program. Man did not work it out. (2) It is a program commensurate with our mission to a lost world. It demonstrates our mission to give the whole gospel to all the world. (3) It demonstrates that our active faith limits our blessings from God. Our converts have practically equaled the number of pledges made to the Campaign. (4) It has shown to the world the largeness of our denomination. (5) We ought to finish the Campaign in a worthy way. We can if we will.

Lowrey Love announced that \$5,000.00 had been pledged by individuals for five years to keep Woman's College a standard school and \$2,500.00 was pledged for the same purpose. The same announcement was also made for Blue Mountain College. Thus our two women's colleges are safe for five years and by that time they will both be endowed and so standardized for all future.

Dr. C. E. Burts, Director of the 1925 program, spoke on our future program. There must be continuity in our work. We must keep on going on. Close up the present Campaign in a great way and then go on to the future program with zeal. We have had five years of marvelous growth. One million have been baptized, millions have been raised for the work and not one of our institutions have failed during the stress of times. Our states, associations and churches have accepted their quotas, but the danger lies in a failure to make a thorough every member canvass. Reaching our constituency and not getting the money should be our primary goal in this program. We should emphasize salvation for eternity and not fail to emphasize salvation for service in our evangelism. We should reach all for, as Dr. Gambrell said, "Everybody is somebody." If I did not believe in the Kingdom possibility of every member of the denomination I would quit the ministry. Every church will do about what you expect of them and then sustain

the expectation. There was never a time when we could talk as long and as loud as now and when we could run as fast. We must carry the message to the uttermost parts. Think not of our program in terms of dollars but in terms of service, in terms of opportunity. Our denomination is not perfect, but it is the best expression of organized religion I know anywhere, so I am loyal to it. If we love Jesus Christ we will show it in practical ways.

The three Southwide educational institutions were discussed. Dr. Gwatkin spoke of the Baptist Bible Institute. J. T. Christian was the first president of one Board of Trustees. We have our best session now on with more than 200 students. We are to have conference from January 20th to 30th. This is your work, pray daily for the work and send to us those who need to be there. N. T. Tull, Business Manager, told of the work of the Institute. New Orleans is full of Mississippians. 54 students from Mississippi are in the school. So you should contribute liberally to its support. Our finances have been greatly cut so we are in financial straights. Our debts are enormous. Our property is valued at \$600,000.00 and we owe \$180,000.00. Let us come to its rescue.

Dr. H. A. Dana gave a glowing account of the work of the Southwestern Seminary. Five hundred students are in the Seminary and a fine work they are doing, 300 of these are preachers. We are building around three principles: Truth, compassion, and Christ. Dr. Kyle Yates of the Southern Seminary spoke of the 26 Mississippi boys who are there. He then spoke to the building program now on. This is one of the great assets and we should put it over in great style. Our denomination will greatly be blessed by these Seminaries if adequately supported.

Committee was appointed to draft suitable resolutions on death of Dr. I. P. Trotter, consisting of S. E. Travis, W. F. Yarbrough and R. B. Gunter.

Secretary Gunter made a suggestion that we put the Campaign on the main track from now till the end of the year. I feel that we are going to win. Bryan Simmons has paid \$500.00 more than his pledge and now agrees to underwrite with 1,000 others to make our quota good by January 1st. Quite a number of the brethren joined with him. So if you want to join this compact write R. B. Gunter.

On motion it was agreed to adjourn sine die at the close of the afternoon session. The session closed with prayer by J. C. Parker.

#### Thursday Afternoon

G. W. Duncan conducted worship, prayer by J. P. Williams read the report on Text Books. This report condemned the teaching of evolution in our schools through the text books. Superintendents and trustees were warned not to employ such text books and the Legislature and Text Book Commission were memorialized to pass laws prohibiting the use of such books. He made a strong short speech for the Old Book and down with modernism. America will go on the rocks as has Germany from whence Modernism has come, if it does not cease to teach evolution in our schools.

The report of the Committee on Rewriting the Constitution of the Convention was read by R. B. Gunter. The new Constitution makes some minor changes in the old Constitution in order to make it more workable.

Time, place and preacher for next year: Place, New Albany; Time, Tuesday after second Sunday in November, 1925; Preacher, B. H. Lovelace; alternate, W. A. Sullivan. Read by W. S. Allen.

R. A. Kimbrough read the report on Nominations. This committee had the laborious task of nominating all the Boards and Commissions of the Convention.

A committee of three from the Presbyterian Synod, which was in session in Hattiesburg at the same time, brought greetings from that meeting. The committee read a resolution which had been adopted by the Synod expressing their best wishes

(Continued next week)



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

**Lumberton Union Going Ahead**  
Greater interest is being manifested in the Lumberton B. Y. P. U. than ever before. We now have an enrollment of forty members with an average attendance of thirty-five, and we add a new member at practically every meeting. We are A-1 in every instance and are now striving to be 100%.

In the course of a short time our B. Y. P. U. aim will be realized for our study will have been such that we can serve the Lord better.

All due credit is given our pastor, Rev. E. E. Ballard, and our leader, Mr. H. W. Greer, who have worked with us most conscientiously for the past year.

Ruth Fite,  
Vice-President.

### Fifth Avenue B. Y. P. U. Presents Pleasing Playlet

The monthly meeting of the City B. Y. P. U. was well attended last night at the Main Street Baptist Church when the B. Y. P. U. of Fifth Avenue Baptist Church presented a pleasing program. The President of the City B. Y. P. U. and most of the members of the Main Street Union were busy meeting the trains for the delegates to the Baptist Convention, and Rev. D. A. Youngblood, pastor of the Fifth Avenue Baptist Church, was appointed Chairman. Miss Vera Peacock made an interesting talk on the Life of Paul, followed by a lovely duet, "Have Thine Own Way, Lord", by Miss Sarah Ruth Riley and Mr. Tylton J. Walker.

Following this, the playlet written by Miss Venitia Ethridge, "A Vision of Japan", was presented in a delightful manner. The cast included Bradley Barnes, as John; Stapleton Riley as Jim; Nell Ethridge, nan; Marian Williams, Louise; Sarah Ruth Riley, Julia; LaVerne Caperton, as Ethel; Venitia Ethridge, Dorothy; Jessie McInnis, Grace, the missionary from Japan and little Grace Mixon as Ming Toy, and real talent was displayed by the members of this cast. This playlet in a very unusual way teaches the lesson of the missionary spirit, and there's a touch of real humor in the enlistment of John for missionary service.

The program was brought to a close by the song, "Loyalty to Christ", and the announcement was made that the next program of the City Union will be under the auspices of the Main Street Baptist Church.

Venitia Ethridge.

### Sacrifice

When he has more than he can eat  
To feed a stranger's not a feat.

When he has more than he can spend  
It isn't hard to give or lend.

Who gives but what he'll never miss  
Will never know what giving is.

He'll win few praises from the Lord  
Who does but what he can afford.

The Widow's mite to heaven went  
Because real sacrifice it meant.

**Advice to the B. Y. P. U. Leader**  
"He that can have patience, can have what he will."

—Benjamin Franklin.

"It is not doing what you like to do, but liking to do what you have to do that makes life blessed."

"Don't worry when you stumble—remember, a worm is about the only thing that can't fall down."

### Over the Top

Did we do it? Well I guess,  
Over a thousand, yes, yes, yes.

Our report to the State Convention this week shows that our aim to have a thousand B. Y. P. U.'s by November 1st has been reached and we are reporting 1,024 B. Y. P. U.'s. Since that report was written we have added to the list enough to bring the number up to 1,045. We rejoice in this progress knowing that wherever a B. Y. P. U. is organized some young Christian will be drawn closer to the Master through his training received that otherwise would not have had this joy of relationship in service. A thousand B. Y. P. U.'s means that thirty thousand young Christians are in training, and that means that one out of every seven Baptists in the state are in training. That is a great gain all right and things have to come gradually, but our work of training has just begun. The other 170,000 Baptists need very badly the training that the 30,000 are receiving. Less than half of our churches have a B. Y. P. U.; the others could and should have one or more. It is a challenge to those of us who know the blessing of the Training Service to try to carry the blessing to others, so while we rejoice in our victory, let us wipe our swords and oil our guns for another charge. Our aim for another year will be 1,500 by November 1st, 1925. And how will we do it?

"The man who uses hook and line  
Pulls in his single fish,  
But they who join hands and pull a sein  
Get all that heart can wish.  
And each man's share is greater far  
In size as well as weight,  
The secret of success is—  
CO-OPERATE.

**When Baptists All Learn to Tithe**  
(Tune—Since Jesus Came Into My Heart.)

What a wonderful change in the  
world will be wrought,

When Baptists all learn how to  
tithe,

We will then reach a goal for which

## Fill Up Your Life

with more good books. Link them up  
with your development—day by day!

Among the most interesting, you will find  
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### The Democracy of the Saints—M. E. Dodd . 75c

"In these first lectures under The Layne Foundation, Baptist Bible Institute, Dr. Dodd revives for this generation the discussion of a subject, dear to our fathers and of vital importance to every age. Choosing as lecture topics, the membership, the method, the message, the motive, and the Master, the author sets forth briefly and clearly the fundamental truths of Christianity as held and practiced by Baptists."

—MONTHLY BOOK TALK.

### Pure Gold—Dr. J. G. Bow . . . . . \$1.50

The story of the beautiful life of the orphan of the mining camp, the light of the Children's Home, the heroic college student, the charming leader of a choice group of young people, the happy bride of a worthy lover. Her genuine worth routs snobbery; her radiant personality dominates students' activities and makes high ideals easy of attainment. If we were financially able we would place a copy in every home.

### From Nature to Grace—J. B. Cranfill . \$1.60

The great-hearted teacher of one of our largest Bible classes applies intimately the truths of God's Word to the problems of every-day life. Each message is full of an understanding of divine truth tested by actual experience and is delivered in a spirit of kindness and sympathy which compels attention and inspires action.

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BAPTIST SUNDAY SCHOOL BOARD  
NASHVILLE, TENN.



long we have sought,  
When Baptists all learn how to  
tithe.

### CHORUS

When Baptists all learn how to tithe,  
When Baptists all learn how to tithe,  
Oh the dollars will roll, bringing joy  
to each soul,  
When Baptists all learn how to tithe.

By our schools and our hospitals then  
we will stand,

When Baptists all learn how to  
tithe,

We will build them and make them  
the best in the land,

When Baptists all learn how to  
tithe.

When Baptists all learn how to  
tithe.

Not a child will be homeless or want-  
ing a friend

When Baptists all learn how to  
tithe,

And the old preachers' sorrows will  
all have an end,

When Baptists all learn how to  
tithe.

Not a soul will be left to its dark-  
ness and woe

When Baptists all learn how to  
tithe,

But of God and His love every crea-  
ture shall know

When Baptists all learn how to  
tithe.

Is your B. Y. P. U. observing the  
suggestions in the Schedule of Ac-  
tivities? Look at the Christmas ac-  
tivity. We want to be a blessing to  
Clarke College this year and we will  
do it. Watch us.

### HOUSTON

The work here goes well. We have been on the field about two months and the first thing the church did of importance as far as pastor was concerned was a generous pounding which was highly appreciated. These good people know how to make a preacher feel. I believe this is one of the best towns in the state to live in. The church had somewhat run down as they had been without a pastor for some time, but they were willing to work. We started in with about 65 in Sunday School. We have now 184 on roll. Nearly every service brings additions to the church. We have had twenty-one additions to the church and 11 by baptism. Two are waiting baptism now. They had no B. Y. P. U. two months ago. We organized with 16 members and now we have 76 on roll. Last Sunday night we had 68 present. The work is going lovely, for which we give the Lord all the praise.

—W. C. Stewart.



## Sunday School Department

By R. A. Venable

Sunday, November 23, 1924

By R. A. Venable

The Transfiguration. Luke 9:28-36.

Scriptural Lesson: Luke 9:28-36.  
Collateral Readings: Matt. 17:1-8; Mark 9:2-8.

1. The circumstances of our Lord's transfiguration is given in illuminating details. These must be studied in the light of the accounts given by the three evangelists, the accounts of each supplementing the accounts of the other two. (1) The time when this marvelous display of the divine majesty of the Son of man and Son of the living God occurred, is specifically given, Matthew says "After six days"; Mark likewise "six days"; Luke says "About eight days." After these sayings he took with him Peter and John and James and went up into the mountain to pray." (Ver. 28.) "After these sayings" refer doubtless to words spoken at Caesarea Philippi of the confession of Peter and the remaining episode following Peter's rebuke of his Master as to his suffering, death and resurrection at Jerusalem followed by the severe rebuke which he gave Peter in return, and his discourse as to the principle of self-sacrifice as the means of giving value to one's life. It is generally held that the transfiguration occurred at night. There are implications in the accounts which seem to justify the generally accepted view, that this was one of the many night scenes of the Bible, which add to the glory of the scene.

(2) The place was one of the slopes of Hermon, lying a few miles north of Caesarea Philippi, where Jesus and his disciples probably had spent a week. How full these days of instruction and what were the lessons he taught, we can never know. But the time arrives for his retirement and up the slopes of the snow-capped Hermon, he goes in company with Peter, James and John, the inner circle of his apostolic group, who were so often admitted to special privileges as the loyal friends of their teacher and Lord. Their devotion to him whom they followed with undivided devotion was crowned with special privileges and blessings unshared by others.

(3) The purpose of this retirement to a solitude undisturbed by the presence of friends or the taunts of enemies was for a season of prayer. Jesus had much oppressing him; misunderstanding by his disciples, and rejected by his enemies, with the shadow of the cross gathering within the horizon of vision, he sought communion and fellowship with his Father whose will he came to do. How long he prayed we are not told, but evidently until his disciples Peter, James and John were exhausted from the lateness of the hour. They were weighed down with sleep. (See Ver. 32.) "And as he was praying, the fashion

of his countenance was altered and his raiment became white and dazzling." (Ver. 29.)

II. The Transfiguration itself beggars description. The sacred penmen seem to have been conscious of the inadequacy of language to describe the luster of the scene. Mark says: "And was transfigured before them: And his garments became glistening, exceedingly white; so as no fuller on earth can whiten them." Matthew says, "And he was transfigured before them; And his face did shine as the sun and his garments beamed as the light." Luke says, "And as he was praying the fashion of his countenance was altered and his raiment became white and dazzling." Human words will not say what we want them to say in the presence of the resplendent glory which descended upon heaven's greatest gift to a lost world, clad in the investiture of our humanity. A glory which lifted him, for a season, above the limitations of the earthly order which his incarnation imposed upon him.

(1) The word designating this transient, heavenly transformation may aid us, in our efforts to grasp the essence of that marvelous expression of divine glory, which called for the companionship and converse of the heavenly visitants, who met him upon the mount. The word *metemorphothe* translated transfigured, denotes a change in the essential quality of being. The transfiguration of Christ gets its real character and meaning from "That which is essential in our Lord, his divine nature. A foreshadowing of his real form, his distinctive character comes out in his transfiguration. He passes over into a form identified so far as revealed with the divine quality of his being, and prophetic of his revelation "as he is", (1 John 3:2) in the glory which he had with the Father before the word was". (Vincent.) This transcendent glory of his essential being was outshining in his face, and illuminated his garments with the dazzling whiteness and brightness of the sun.

(2) This transcendent glory expressive of the essential being of our Lord as Son of God, clothed the summit of the mount with the radiance of heavenly light, creating a fitting scene for the celestial visitants, Moses and Elijah. "And behold, there talked with him, two men who were Moses and Elijah; who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem." (Ver. 30-31.) Moses, the Lawgiver, whose departure from earth, more than fifteen hundred years before, was shrouded in mystery, and his grave known only to Jehovah of Israel, and Elijah, the prophet of Fire, whose exodus from earth escaped the gates of death. The one the founder of the commonwealth of Israel, the other of its reformation from the corruption of idolatry. Moses and Elijah representing the

Law and the Prophets with Christ in the midst of them resplendent with a glory far exceeding them both in the character of his Person and the excellency of an abiding dispensation of grace of which he is the author, afford a scene of grandeur of which the earth could provide only the stage.

(2) The topic of discussion on this memorable occasion was the departure or exodus which he was to accomplish at Jerusalem. The tragedy of the crucifixion, and the triumphant sequel in the resurrection, no doubt, passed under review. We could wish that there had been preserved for us, the words spoken and the part each of these princes of God took in this memorable conversation. Heaven's interest in the transaction of the cross is manifest. How incomparably greater was the exodus of Christ, than that of Moses and Elijah. There was nothing of ignominy, suffering, shame, self-sacrifice, and self-surrender in the interest of others in the exodus of either Moses or Elijah. Their departure from life, in no way involved the destinies of lost men. Their passing out of life had no merit which could be made available for others. Their departure to glory disclosed neither the way nor the conditions upon which sinful men may pass to the climes of light, life and unbroken happiness, free from corruption, guilt and weakness of sin.

The exodus of Christ was according to divine decree. It was also the subject of prophetic forecast. So it must be fulfilled by him. The decree determined the nature of his departure. All this could easily pass under a review in the conversation on the Mount. This would very much alleviate the distress of Peter, James and John over the disclosure Jesus made to them of his sufferings at Caesarea Philippi. (Matt 16:22-23.) These saw the glory beaming from the face of their Master and the radiant splendor of his raiment; they saw the heavenly visitants who talked with him; they heard the conversation amid the enthralling raptures which coronated Hermon's heights with the diadem of celestial grandeur. Though weighed down with sleep, the ushering in of the enchanting glory of the heavenly world drove away their drowsiness and quickened them to wakeful watchfulness.

"Now Peter and they that were with him were heavy with sleep; but when they were fully awake, they saw his glory and the two men stood with him." (Ver. 32.) So oppressive and overpowering was this display of divine glory that Peter, in his bewilderment, exclaimed, "Master, it is good for us to be here and let us make three tabernacles; one for thee, and one for Moses and one for Elijah; not knowing what he said." (Ver. 35.) Such a generous display of his spirit of hospitality was impulsive and inspired by the receding forms of the Lawgiver and the prophet, for "They were parting from him." He was little aware of the relation of these two, to Jesus, that the system which they represented was provisional and soon to give place to a system full of grace and truth. But he

would install them as an abiding presence on a common level with him whom they came to honor, and whose matchless personality crowned the scene of their appearance with the radiant splendor of divine glory. These impulsive words had scarcely escaped his lips, before, "There came a cloud and overshadowed them, and they feared as they entered into the cloud. And a voice came out of the cloud saying, This is my son, my chosen, hear ye him. And when the voice was passed, Jesus was found alone." (Ver. 34-36.) This voice from the excellent glory was overpowering and on hearing it they fell on their faces and were sore afraid. (See Matt. 17:6.)

"And as awaking from the overwhelming shock of that awful voice of that enfolding light, they raised their eyes and gazed suddenly all around them, they found that all was over. The bright cloud had vanished. The light wing-like gleams of shining countenances and dazzling robes had passed away. They were alone with Jesus and only the stars rained their quiet luster of the mountain slopes." They could neither rise nor stir until touched by the hand of their Master, encouraged by that voice of command, which they knew so well, saying, "Arise and be not afraid." "All calm again and as the rising dawn rolled back the cloud of darkness from the heights of Hermon, descended the slopes of the mountains in possession of a revelation of transcendent importance which they must mention to no one, until after the resurrection of their Lord and Ours.

III. One cannot but ask the purpose of the Transfiguration scene. Here we are left to inference. It must have had some lessons to teach, some encouragement to offer, some revelation of the unfolding purpose of God in it to be realized in Jesus Christ, some anchor of faith which will hold firm whatever may betide those who beheld the excellent glory and heard the voice of God out of the cloud. "This is my beloved Son, in whom I am well pleased, hear ye him."

(1) It must have had its lesson for Jesus himself; something to strengthen his faith, patience and controlling purpose to carry out the will of his father. As he ascended the Mount to pray, his heart was heavy. His ministry in Galilee had collapsed, his enemies in Judea were seeking his death, His disciples though confessing him through their leader, Simon Peter, as the Christ, the Son of the living God, did not understand either the necessity, or the nature of his suffering of which he had told them six or eight days before. They sought to hinder him in carrying out this purpose to lay down his life in the interest of others. They in the person of Peter rebuked him for the very mention of such a tragedy as the close of the life of one who was the Messiah of God and Son of God. How much he must have craved that sympathy which disciples could not give. He longed for some association with those who could understand him. His transfiguration in which the glory he had with the Father before the world, flashed forth upon the Mount for a season

and assured him awaited him where the cross were firm of death were but of victory over the world. Such an entrance strengthened his faith in him an assurance of sympathy and approval of a tragedy which a Jerusalem.

(2) The appearance of heavenly visitants to him of just men made him of his exalted position assured him that the earth and the heavens were leading, with it was leading, was The glorified spirit the watch with the offering of the offering make upon the cross, it, understood it, ever bitter his faith ever stupid, and disciples might be death enlisted gences of heaven's sympathy, admiration.

(3) It had its lesson for the disciples who had the program which lined for himself at Caesarea Philippi to secularize his ministry him as an earthly ruler slow to accept his of sympathy with words lost their with them. Peter spoken the feeling of James and John. But in the transfiguration three disciples were aware of the Father the purpose which in the activities of more the author was stressed, and commanded to look the face of any enemies which the "This is my beloved him", sounded the obedience which without question

### COMPARATIVE HOME MISSIONS RECORD May 1-November 1924

Alabama	\$ 6
Arkansas	3
Dist. Colum.	1
Florida	5
Georgia	17
Illinois	...
Kentucky	24
Louisiana	...
Maryland	6
Mississippi	7
Missouri	11
N. Carolina	18
N. Mexico	...
Oklahoma	9
S. Carolina	2
Tennessee	8
Texas	...
Virginia	21
Miscel.	...

\$147

Grenada Baptist E. Farr, Pastor coming November interesting program



and assured him of the glory which awaited him when the sufferings of the cross were finished, and the bars of death were broken and the spoils of victory over the grave were won. Such an entrancing experience strengthened his purpose, and gave him an assurance of the Father's sympathy and approval in the awful tragedy which awaited him at Jerusalem.

(2) The appearance of the heavenly visitants coming from the realm of just men made perfect, talking to him of his exodus at Jerusalem, assured him that his mission on earth and the tragical end to which it was leading, was known in heaven. The glorified spirits made perfect the watch with sympathetic interest the offering which he was to make upon the cross. Heaven knew it, understood it, rejoiced in it. However bitter his foes on earth, however stupid, and unsympathetic his disciples might be, his suffering and death enlisted the moral intelligences of heaven, calling forth their sympathy, admiration and praise.

(3) It had its lesson for the disciples who had protested against the program which Jesus had outlined for himself and his followers at Caesarea Philippi. They would secularize his mission, and install him as an earthly ruler. They were slow to accept his teaching and out of sympathy with his purpose. His words lost their authoritative force with them. Peter as spokesman had spoken the feelings of them all, James and John and all the rest. But in the transfiguration scene, the three disciples were made fully aware of the Father's approval of the purpose which was controlling in the activities of Christ. Once more the authority of his words was stressed, and the disciples were commanded to heed his words, in the face of any opinion and preferences which they might entertain. "This is my beloved son, hear ye him", sounded the keynote of that obedience which they must render without question or quibble.

#### COMPARATIVE STATEMENT HOME MISSION AND C. B. L. RECEIPTS

May 1-Nov. 1, 1923-1924

	1923	1924
Alabama	\$ 6,668.79	\$ 9,161.51
Arkansas	3,442.92	200.00
Dist. Colum.	1,837.64	1,124.68
Florida	5,116.69	6,738.83
Georgia	17,082.21	15,110.65
Illinois		
Kentucky	24,228.84	25,842.76
Louisiana	3,664.7	4,850.16
Maryland	6,500.00	5,519.36
Mississippi	7,393.52	11,098.06
Missouri	11,097.42	11,408.02
N. Carolina	18,053.39	17,043.75
N. Mexico		200.00
Oklahoma	9,081.83	2,555.38
S. Carolina	2,021.10	2,998.62
Tennessee	8,078.20	10,634.23
Texas	82.39	14,724.85
Virginia	21,721.76	25,714.25
Miscel.	948.65	2,733.08
	<b>\$147,020.05</b>	<b>\$167,658.18</b>

Grenada Baptist Church, Dr. W. E. Farr, Pastor, celebrated home coming November 2nd. Quite an interesting program was announced.

## East Mississippi Department

By R. L. Breland

### Meridian Conference

One of the Regional Conferences of our State was held at Meridian, November 5th. Being in that part of the State at that time I attended these instead of the one at Greenwood which was held in the district in which I live.

Dr. S. L. Morris of Ackerman was chosen chairman, and Dr. J. D. Ray of Starkville was chosen secretary. The meeting was held in First Baptist Church, of which Dr. L. R. Christie is the popular pastor.

Elder T. W. Green represented the State Board, and Elder L. E. Lightsey represented the Record and Book Store. All but two or three of the associations of the district were represented. The discussion was inspiring and hopeful. Not a low or pessimistic note was sounded, but all expressed themselves as ready to go their limit in closing up the present campaign and in launching the 1925 program.

The pastors of the churches of Meridian were practically all present and quite a number from outside the city. They helped materially in making the meeting a success. Meridian has a splendid corps of pastors now. The coming of Dr. J. C. Owen to 15th Avenue Church adds a strong man to the list of pastors of the city and state.

If the spirit of those present is an expression of the spirit of the people back home, the campaign will succeed wonderfully and the 1925 program will be put on in a great way. May it be so.

### Notes and Comments

We are told of a Choctaw Baptist Church in Leake County, Standing Pine, with only 28 members who subscribed over \$300.00 to the Campaign five years ago, and every dollar has been paid and they are ready to go on in the 1925 program.

Brother O. P. Breland, who is supplying as a layman at Maben and Montpelier Churches, informs us that new buildings are under consideration at both places. The building at Maben is to be of brick veneer to cost \$6,000.00. It is now ready for the brick. This good church is up and doing.

Dr. S. L. Morris has resigned the church at Ackerman and is open for work elsewhere. He is well qualified to do pastoral work and will do good and efficient service. Keep him busy.

The Lauderdale County Association will purchase a large tent and use it in the county in holding revival meetings in the county, beginning in June and continuing through the summer. This will carry the gospel to the people which are scriptural.

Rev. Gypsy Smith preached at Philadelphia the first Sunday. He

drew a large crowd and it is said he preached a great sermon. We pray that great and lasting good will come of his work elsewhere.

Brethren Herbert C. Payne and Anse M. Walton were ordained to the work of deacons by Mt. Sinai Church, Neshoba County, last Sunday. They are fine young Baptists. Elders F. M. Breland, and J. E. McCraw assisted the pastor in the ordination. This old church has taken on new life.

Duck Hill Church has paid way over its quota and is going on towards its pledge. Those are faithful servants up there.

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Is this the time to RETRENCH or ADVANCE in FOREIGN MISSION, GIVING and PLANNING?

1. The whole world presents an extraordinary MISSIONARY OPPORTUNITY.
2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.
3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT? UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASTIC retrenchments are inevitable.

FREE LITERATURE will be sent to those who will read or distribute it

**J. F. LOVE,**  
Corresponding Secretary  
Foreign Mission Board, S. B. C.,  
Richmond, Va.







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## Department of Evangelism

Conducted by  
Rev. R. S. Gavin, D.D.,  
Quitman, Miss.

### If Not—Why?

The more I think of the big program proposed in my suggested resolution published October 30, the better I think of it. I have tried to look at the suggested plan from every angle possible—and to me it's the same every time. Then, too, by the time this is in print the Baptists of the State will have already decided upon some plan of evangelism for the good year 1925. Still, it isn't amiss to look at the proposed plan from the viewpoint suggested by the question which heads this article. If a sure-enough big evangelistic plan isn't projected by our people—such a plan in a general way at least as I have suggested in the proposed resolution—then why not?

#### 1. Not Because the Present Plan of Enlistment is Satisfactory.

Our present plan is not a failure by any means—neither is it a satisfactory success. Nor is its failure to give satisfaction found in the men who have been employed—but in the indefiniteness of the plan's objective. Why, not even the enlistment men themselves can tell exactly what they were expected to undertake. For this reason the old plan of enlistment hasn't been satisfactory. But the state-wide, year-round evangelistic program has a definite objective.

#### 2. Not Because It Isn't Needed.

Of all our most outstanding needs, this heads the list. The multiplied thousands of unsaved—the mighty host of Baptists who have lost their denominational identity—the other hosts who while maintaining their denominational identity are yet wholly unenlisted—the sad lack of intelligent knowledge as to what Baptists stand for—the objects fostered by our denomination at home and abroad—the back-breaking debts which, like mill-stones, are pressing us down—the new big program—all these make such an evangelistic program an absolute necessity for 1925.

#### 3. Not Because a Few Evangelists Employed Will Answer as Well.

As many evangelists employed as we have enlistment men, will do little more than the enlistment men have accomplished in the way of really helping the whole situation along. I grant that they'll likely turn more cash into the treasury than the enlistment men were able to turn in—because they'll have a better chance at the pocket-books of the people. You get people revived and they are willing to part with their cash. But certainly we would not think of projecting an evangelistic campaign for the sake of the money we might obtain thereby.

In most places the people will hold their annual revivals anyway—whether they have the assistance of a State Board Evangelist or not.

Besides, what can a half-dozen men accomplish in the matter of gearing our whole state to an intense evangelistic siege, unless they are a part of a bigger organization?

#### 4. Not Because It Complicates Our Machinery.

Instead of complicating, it harmonizes. It seeks merely to harness the entire organization—local church and pastor—district—county—state—all—to the dynamo of heaven. Just as the steam-engine genders the dynamic force which the wheels and belts communicate to the machinery, thus vitalizing and energizing all, so this proposed plan of evangelism would hitch our whole organization to **That Power Which Comes From Above**. That's why I claim that instead of complicating matters, it would happily harmonize them.

#### 5. Not Because It Costs Too Much.

From the standpoint of expenses it would prove more economical than the old enlistment plan. Then, too, it would yield dollars where the old plan failed to secure pennies. You let God's Spirit touch men's hearts and immediately it affects their pocket-books. Certainly the proposed plan contemplates an effort to enlist people in all the activities of the denomination—and insists that the last feature of every meeting—whether revival, or educational, or social, or enlistment—be a hearty free-will offering for all objects fostered by our people. Such a plan will more than "pay its way." Even the Missionary Evangelists will find the people, as a rule, willing to give. It would work like tithing, of course, in that it will prove an unsatisfactory undertaking if we do it merely for the pay we expect from it.

#### 6. Not Because the Rank and File Wouldn't Welcome It.

There's an innate liking—a predilection—in folks for revivals. There isn't a phase of our denominational activities that more happily appeals to the majority of people than evangelism. Why, under the proposed plan quite a good deal of **gratis** work is contemplated. And yet we shall find, if the program is adopted, that ninety-nine per cent of the people who are asked to become a part of the working body of the plan, will most gladly accept the offer—and then, after having accepted—function as many of them would no where else. And the people will rally to the leaders—and the organizations will hold, to the point of big results. And there'll be less adverse criticism by even the most merciless fault-finders than about any other program we have projected.

#### 7. Not Because Delay Will Help the Situation.

Perhaps we have already waited longer than we should. This is not written in the spirit of the critic. It isn't finding fault, either, to say that the spirit and fire of evangelism have been somewhat neglected in these last few years. If we had done as much to saturate our whole Baptist life and activities with Holy Ghost evangelism as we have to collect money, the probabilities are we would have been better off in money today—and far richer in souls and

lives. Not that I would subtract one iota from what we have done to enlist our people in the grace of giving—but I regret exceedingly that we haven't done more by way of addition in the realm of Holy Ghost evangelism.

#### 8. Not Because Our Big Future Program Doesn't Need It.

We may think that Mississippi Baptists can raise \$700,000 in 1925 without the impelling help of a revival atmosphere—and we may do it, I believe we shall. But I am reminded of one of the elder Gipse Smith's interpretations of a passage in Revelation—and his indirect comment upon it. Here it is: "Look at the church without Christ in Revelation. A church without Christ! They called a church-meeting and they said: 'We are rich, educated, organized, cultured. We do not need anything.' But God looked down on them and said: 'Poor blind, deluded, miserable thing! Behold, I stand at the door and knock. If any man

hear my voice and open the door, I will come in to him, and sup with him and he with me.'"

### REQUEST

May I ask through the Record, that the clerk of each association in the state send me a Minute of his association as soon as published. I need the information that the minutes give, to best carry on the work that I am trying to do among the Choctaws. Just mail me one; put the price on inside cover.

Respectfully,

— P. C. Barnett,  
Union, Miss.

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## COLLEGE COLUMN

## M. S. C. W. News Notes

Mrs. Paul Jacobs and Mrs. Leon Bell invited their "Adopted daughters" to their homes on last Saturday. This was a good get-acquainted meeting and the girls enjoyed the hospitality of these Baptist homes very much. The daughters included: Misses Mattie Garnett, Margaret Meyers, Bertha Gibson, Myrtle Baker, Irene Johnson, Ouida Campbell, Joel Ballard, Odie Jones.

Statistics to date show the following: 399 Baptist girls, 321 enrolled in Sunday School. A large number attend the local B. Y. P. U.'s in Columbus, also a good representation took the courses in the recent B. Y. P. U. Training School. The Y. W. A. had a splendid meeting last Wednesday. They plan to start a book on Mission Study soon. The Life Service Band plans to spend several meetings studying "The Surrendered Life".

The opening and closing exercises of the Sunday School were in charge of the college girls on last Sunday. Miss Leone Wilkey repeated the talk she gave at the Student Conference in Hattiesburg, and other delegates to this Conference gave brief reports of the sessions. The pastor's sermon was a sort of echo of the Conference also. He also showed how many of the greatest movements of the world had been instigated by students.

A non-day prayer meeting is being held every day now in The Baptist Room. Leaders are appointed a week in advance, and for a half hour the college girls may come together for prayer. This will continue throughout the Revival. The leaders for this week are: Misses Edna Wallace, Cordie Williams, Nell Johnson, Bonnie Jean Montague, Georgia Williams, Doris Smith.

Miss Lillian Broadway gave a splendid talk at Sunday School on "How Jesus Satisfies". Usually one student makes a talk during the Sunday School lesson. This is an endeavor to allow students to give expression to their thoughts. Others who have taken part are Reba Jackson and Grace Landrum.

Practically every girl in the organized classes stood recently signifying that she would voluntarily become a member of the "Silver Club". This means that she will not bring copper for nickel as an offering on Sunday morning, but that her contributions will be of silver. The Lord is worthy of our best, and we did not feel that copper and nickel measures up to "our best".

Miss Willie Mae Easley was elected President of the Phebean Sunday School Class. She succeeds Miss Frances Nuchols, who was selected as the President of the Baptist Student Union recently. Miss Easley is a Senior, is the Baptist Student Correspondent, and a wide awake leader in the religious work.

## EAST MISSISSIPPI DEPARTMENT

(By R. L. Breland.)

## Isaac, The Man of Faith

Isaac, one of the patriarchs, was the son of Abraham and his wife, Sarah. His name signifies "laughter" because both Abraham and Sarah laughed when God notified them before hand that they should have a son, for Abraham was 100 years old, and Sarah 90. So that his birth was a real miracle and is a type of all Christians who are regenerated, born of supernatural power.

Isaac was a child "according to Promise" and through faith, for we read in Hebrews 11:11—"Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." So in some sense he is a type of Christ Jesus.

Isaac was a man of peace. So far as the record goes he never had a fight in his life; therefore, he has but little real history to relate. So he may well be called, "The Patriarch without a history." We read of but few wrongs done by him. He, like his father Abraham, denied that Rebekah was his wife, saying that she was his sister. But he was chaste in his married life, never having but the one wife, his cousin Rebekah.

Isaac and Rebekah also were childless for twenty years "after their marriage, which was a great grief to them. They did not do as Abraham did and try to remedy matters in their own way, but they went to God and He promised them seed; and going one better, he gave them Esau and Jacob, twin brothers. Isaac loved Esau, the elder, the best, and Rebekah loved Jacob, the youngest best. Each wanted their favorite to have the birthright and the blessing. But God had already elected that Jacob should have them. It seems a cruel trick that Jacob and his Mother played on the old blind father to secure the blessing, but it was all for the carrying out of the purposes of God. Jacob and Rebekah however, suffered for it greatly in after years.

Abraham offered Isaac as a sacrifice to God at His command. The twenty-two year old boy climbed Mount Moriah with the sacrificial wood on his shoulder to the place of sacrifice—to his own offering. Thus we see in him a type of our Lord who climbed to "the place of a skull" with his cross on his shoulder, fainting under its weight, going to His own sacrifice for the sins of the world. Isaac did not die on his altar for the angel of the Lord stayed the hand of Abraham and a substitute sacrifice was given, but no substitute could be found for Jesus, so He died on the Cross He bore.

"In Isaac shall thy seed be called" was the promise of God to Abraham. Thus he became the "father of the faithful" and the second from Abraham as the head of the Hebrew nation, a type of all Christians in his miraculous birth, of Christ in his sacrifice on the altar and his life as from the dead and an example of purity in his life. He never wandered

far away from home, lived to be 180 years old, died and was buried in the cave of Machpelah with his father Abraham, Mother Sarah and wife Rebekah, and the Arabs to this day point to the casket which contains his remains. Thus ended the career of one of our greatest Old Testament heroes.

(Note: Read before Coffeeville Baptist Church at prayer meeting on the study of the life of Isaac.

## NOTES AND COMMENTS

Mrs. D. D. Wilkins presented Duck Hill Baptist Church with a beautiful pulpit Bible recently. She is always doing such nice things.

Coffeeville Church each Tuesday night at prayer meeting is studying the Old Testament heroes. Beginning November 11th, for four weeks the studies will be: Jacob, Israel's beginning; Joseph, Israel's preserver; Moses, Israel's Deliverer; Joshua, Israel's Conquering Leader.

Glad to have our good friend, Elder P. C. Burnett, take hold of the Choctaw work in East Mississippi. He knows the Indians and they know him. Hope our people will respond to his recent request for help for them.

The writer regrets the death of Bro. W. J. Bates of Bethsaida Church, Neshoba County, which occurred last week. He was some 73 years old, a faithful Baptist of the old fashioned type and a true Mason.

## WEST MEETING

Beginning October 12th, the revival meeting at West continued until Sunday night October 19th. Eld. H. W. Shirley did most of the preaching. His sermons were strong, scriptural and convincing. He preached the old-fashioned gospel of salvation by grace in the old-fashioned way.

Congregations were good and increased as the meeting progressed, having the largest crowd the last service. He was unanimously invited to hold the revival meeting next year and he has already voted to be there.

Brother C. E. White, member of the West Church, did valiant service in leading the music, and we are indeed thankful to Miss Alexander and Mrs. Wright for their services at the piano.

Prof. F. O. Lummus, principal of the West Public School, rendered valuable assistance also. He dismissed his school at the day services and with his teachers and the pupils, came in a body to the services. There were eleven additions by baptism during the meeting and every one came from the fine student body. This was due in a large measure to the interest taken by the leaders. It pays to have Christian teachers.

West is a good little church. No better folks anywhere than some of the members. All are peaceable and quiet but some do not attend church as they should. It is above an average village church, however. The good meeting will be of great help I trust. R. L. Breland, Pastor.

## IN MEMORIAM

## Obituary

Mrs. Ruby McAlpine Kellar was born August 6th, 1896; married T. Ed. Kellar March 26th, 1916; died Oct. 28th, 1924, age 28 years 2 months and 22 days.

She is leaving her father, her husband, 2 sisters, 4 brothers and 4 children, together with a great group of relatives and friends, who well knew the sterling virtues of her sweet and beautiful life.

Her early home going was unexpected to her and all her friends and loved ones, but during her short life, most of which had been thoroughly consecrated to God, she has been so sweet spirited, so self-sacrificing, so trustworthy, so faithful in all her relations, that she has enriched all who knew her by the example of her life.

May the blessings of God be upon all the bereaved is the prayer of her friend and pastor,

—B. F. Whitten,  
Bay St. Louis, Miss.

## IN MEMORIAM

In Greenville Sanatorium, October 7, 1924, the Lord came gently, quietly and carried therefrom the sweet spirit of Pearl Hendry Taylor. Pearl was a faithful wife, loyal daughter and sister. Smiling, cheerful, loving her home, husband, neighbors and serving the Lord in her every day life. She was the daughter of W. D. and Laura Watson Hendry, born in Ardola, La., thirty-one years ago. She married John Taylor June 23, 1921, and lived at Sunflower, Miss., until her death. She leaves husband, father, seven brothers and two sisters. We loved her, we miss her. Dear Lord comfort us all, is our prayer. —Ruby V. Roberts, Magnolia, Miss.

## MISSISSIPPI WOMAN'S COLLEGE

The enthusiasm, interest and pep among the Woman's College girls over the Fair could not be excelled. The excitement was intense and what fun they did have! Every attraction at the Fair was liberally patronized by the girls and their friends. It was the glorious victory of the Choctaws that thrilled the girls most of all.

Then the day after, in other words, the Fair returns! But it hardly seemed fair, for such yawning and sore feet as some did have. But every one said it was worth the after effects, for a little time will mend all of them.

The Woman's College girls were extremely fortunate Wednesday night at prayer meeting, for Rev. J. P. Culpepper from Poplarville, Miss., took them on a long trip to Palestine. In his wonderfully interesting way he told the girls of many points of interest along the way and in Palestine. He made vivid to his audience those scenes hallowed on account of our Savior, especially Calvary and the tomb. There came over all present a deeper sense of gratitude to God for His Unspeakable Gift.



## MORIAM

### tuary

Alpine Kellar was born, 1896; married T. H. 26th, 1916; died age 28 years 2 days.

her father, her husband, 4 brothers and 4 sisters, with a great group of friends, who well recognized her virtues of her full life.

She was unexcelled in all her friends and during her short life had been thor- ough to God, she has inherited, so self-sacrificing, so faithful in that she has en- riched her by the ex- ample of God be upon the prayer of her friends.

F. Whitten, St. Louis, Miss.

## MORIAM

Sanitorium, October 1924, came gently, quietly from the sweet memory of Taylor. Pearl, life, loyal daughter, loving, cheerful, loving, and neighbors and in her every day daughter of W. D. Hendry, born in 1891, one year ago. Taylor June 23, 1924, Sunflower, Miss., she leaves husband, two sons and two sis- ters, we miss her. port us all, is our V. Roberts, Magnolia, Miss.

## MAN'S COLLEGE

interest and pep in man's College girls did not be excelled. was intense and had! Every at- Fair was liberally the girls and their glorious victory that thrilled the

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College girls were mate Wednesday meeting, for Rev. from Poplarville, on a long trip to wonderfully inter- the girls of many along the way and made vivid to his enes hallowed on Savior, especially omb. There came a deeper sense of for His Unspeak-

## HARMONY CHURCH, WINTSON COUNTY

We had a great time on our last meeting day at Harmony, October 4th and 5th. We voted to raise enough money to finish our church building. The old building was blown away by the cyclone that passed through this county about five years ago. On account of bad crop years, the people have been unable to finish this new building. We have a fine building, made of the best lumber to be had, and is about 70x50 in dimensions. We are to finish ceiling it and then paint it. When completed we will have one of the finest church buildings in the county. On Sunday October 5th the church licensed Brother Willie Earl of Fearn Springs to preach. He is a young man with a bright future. He is with us in Clarke Memorial College, Newton, Miss., studying to prepare himself for the work that lies out before him. May the Lord richly bless him.

F. H. Miller, Pastor.

## YAZOO COUNTY

Our meeting at Rock Springs Church began the first Sunday in August running through the week. Rev. L. B. Golden of Pickens, Miss., did the preaching, which meant that it was well done. His brother, Webb led the singing. He is a fine con-secrated man and a splendid singer. There were 32 accessions to the church, 26 by baptism, and the church was greatly revived. Today November 2nd they recalled the writer to serve his ninth year as pastor and voted to go from one quarter to one half time. We went over our campaign pledge.

The meeting at Nod Church began the second Sunday in August run-ning five days. The pastor did the preaching and there was one addi- tion to the membership. Brother Webb Golden led the singing.

Then on the fourth Sunday in August, a meeting began at Ebenezer Church, Holmes county. Dr. Webb Brame did the preaching. Webb Golden led the singing, here also. One was received into the church for baptism, and since the meeting one more for baptism and two by letter. To any one wishing help in meetings, I take pleasure in recommending Brethren Golden and Brame, both great preachers and good men with a fine spirit of fel- lowship, also Webb Golden as a singer. You can't do better than to se- cure these brethren when their ser- vices are available.

We are concentrating now on the last lap of the great Campaign and trying to teach tithing at the same time. Brethren of the Southern Baptist Convention if we would only tithe our incomes for God, the problems of this campaign and of the 1925 Campaign, and all the cam- paigns of all the years ahead, would be abundantly solved.

Sincerely,  
E. G. Evans, Pastor.

Union church is the best church to hold the Association in the county. They attend their services and en- tertain royally. The spirit of the

meeting was fine. The next meet- ing will be held with Enterprise Baptist Church Wednesday and Thurs- day before the fourth Sunday in October 1925.

## GRENADA

Sunday, November 2nd, was "Home Coming Day" in our church, and many of the old members say it was the greatest day in the his- tory of the old First Church. We had many of our former members to visit us, most of them making short talks and giving somewhat of a report of themselves. We also had scores of splendid letters that were read to the congregation. These messages came from former pastors and members, and our whole church was delighted with the day's proceedings. In the basement of our new annex more than 500 took dinner with us. It was indeed and in truth a feast from two points of view—one spiritual and the other material, for I have never seen such a dinner spread as our women did have. During the day we had six additions to the church, three of them being grown people and one of them a man who is the head of a family. At both services, night and morning, we had tremendous crowds and the best of interest. The truth is the old First Church is growing and the finest spirit ever known in the history of the church now pre- vails. Pastor and people are happy and thankful to God, and are going forward. May the Lord bless our church all over the land.

Yours for service,

—W. E. Farr.

## BAPTIST BIBLE INSTITUTE

The Mississippi Students attend- ing the Baptist Bible Institute met soon after school opened and or- ganized the "Miss. Club." The fol- lowing officers were elected: Presi- dent, Mr. Geo. I. Bethea, New Hebron; Vice-President, Mr. Norman Mason, Kosciusko; Sec.-Treas., Miss Madge Flournoy, Aberdeen; Reporter, Miss Christine Boyett, Sallis; Chairman Social Committee, Mr. L. B. Jones, Vicksburg; Sponsor, Mr. N. T. Tull, formerly of Jackson, now Business Manager of the Institute.

There are fifty-one Miss. Students, eight of them are Mississippi Col- lege graduates. Besides our Missis- sippi members we have adopted into our Club Miss Lydia Keretz of Austria, and Miss Olympia Fletes of C. A. These young ladies are also members of the Foreign Mission Board and expect to return as mis- sionaries to their native countries.

Dr. W. E. Watkins of Pineville, La., delivered the address on our first Missionary Day of the session —Wednesday October 1st. The Mis- sion Board met at 6:30 a. m. for special prayer. The State Clubs met at 9:30 a. m. The Miss. Club prayed especially for the success of the 75- Million Campaign in Mississippi.

We want the people of Mississippi to know we are praying constantly for our Baptist Cause in our own state, and ask that our people pray for us that we may study to show ourselves approved unto God.

—Reporter.

## BROOKSVILLE MEETING

Rev. J. A. Barnhill of Sumner came to us on Monday after the third Sunday in October and for eleven days he brought to the church wonderful messages of the Power of the Gospel of Christ.

Brother Barnhill is a consecrated young man and his power lies in that in all things he hides himself behind the cross of Christ, and preaches Christ as the only Savior for a lost world.

The Baptist denomination needs more consecrated young men like him. Brooksville Church is proud of him for it was about ten years ago he was ordained from it.

Mr. Virgil E. Posey did the sing- ing and to know him is to love him. He organized a Booster Choir of children with 99 members, having as high as 84 present at one time.

Results of meeting were eight for baptism and three by letter. Church was greatly strengthened and under the efficient pastor, H. B. Williams, the church is making a great prog-

ress. Four B. Y. P. U.'s running all the time, a splendid Sunday School, and the Superintendent, T. N. Touch- stone, also superintendent of our city schools, unexcelled.

A member,

—E. C. Halbert.

## REVIVAL AT CENTERVILLE

We have just closed in Centerville Baptist Church, what many claim to be one of the greatest series of re- vival services in the history of the church. Bro. J. J. Mayfield of Magnolia did the preaching, and did it to the delight of all who heard him. Visible results were seven additions to the church, two by letter and five for baptism.

Bro. Mayfield has a way of preach- ing that gets on the conscience of the listless church members, and we have reasons to believe that a much larger percent of our membership will be active as a result of this meeting.

J. N. Miller, Pastor.

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### THESE BANNERS TO BE AWARDED:





(Continued from page 12)  
tain college without gaining physical strength, increasing knowledge, mental training, moral consistency, and spiritual advancement.

**Mississippi Woman's College**  
Miss Cecelia Durscherl,  
Correspondent

The first Mississippi Baptist Students Conference, which met Oct. 31-Nov. 2, was a glorious success. Woman's College was especially honored in having this Conference meet in their midst. Time alone can show the marvelous results of the Conference. "Make Christ Campus Commander" is the slogan of Baptist students and the central thought brought in practically every speech was centered in and around that thought.

Mississippi Woman's College appreciates what Carl Travis did to give Mississippi Baptist Students the best programs. All the honor, praise and glory belongs to him. The inspiration received from the Conference shows his work. God will richly bless him for his untiring efforts.

Every discussion meant something to the hearts of the students. One talk which meant a great deal to the spirit of the Conference was the one of "Gaul Winning on Our Campuses" by Merrill Moore of Mississippi College. The two discussion hours Saturday morning and night led by Miss Mary Frances Johnson, Student Secretary of M. S. C. W., were high points of the Conference. Two subjects which brought forth earnest discussion were, "Is loafing honest, honorable, excusable?" and "Do any students on your campus hobo? Is this stealing?" Mr. Leavell said that this last question was discussed for the first time in any conference.

Dr. J. Van Ness of Nashville, Tenn., was no stranger to anyone. In fact, a girl who had never seen him before felt that she knew him so well that she immediately asked him to call a friend of hers in Nashville and remember her to him. Needless to say, Dr. Van Ness was highly complimented by the confidence placed in him.

Stirring messages were brought to the Conference by Dr. W. E. Denham from the Baptist Bible Institute in New Orleans.

Miss Tamwanda Garabedian from Memphis told of her life in Armenia and the conditions over there and then she told of her journey to America. Her conversion after she reached this country was a most touching story. But now after years of preparation she is ready to go back to her own country to tell them of Jesus, but she must wait because of the lack of funds to send her. This message of hers touched every heart and made us more determined to do our part in sending the Gospel in to all the world.

Our Mississippi pastors certainly did give of their time and efforts to make the Conference a success. The talks by Dr. Martin, Dr. Purser, Dr. DeMoss, and Dr. Franks added to the spirit of the Conference that which could not have been possible without them.

Saturday night a banquet was held at the Hotel Hattiesburg hon-

oring the Mississippi Students present at the Conference. During the banquet songs and yells from the different groups showed the old time pep of each school. Miss Bertie Davis and Miss Inez Burford put on a sketch, "An Old Time Proposal".

Mr. Frank Leavell was at the Conference the entire time. On Sunday afternoon he delivered the last address of the Conference and no one who was present will ever forget his message on "The Possibilities of the Student Task".

Mississippi Woman's College has the only Campus Council in the state. This council is composed of the presidents and leaders of every organization in the school. The purpose of this council is to properly relate the religious activities to every other organization of the school. The members are Mrs. S. A. Wilkinson, Misses Lou Story, Bertie Davis, Ruth Douglas, Lena James, Gladys Lewis, Cecilia Durscherl, Inez Burford, Christine Busch, Ruth Gandy, and Madeline McCann.

**CORRELATION COMMITTEE  
WILL RECOMMEND ONLY FEW  
MINOR CHANGES IN PRESENT  
STATUS OF CONVENTION'S  
ACTIVITIES**

By Frank E. Burkhalter

After a thorough consideration of every phase of the present activities of the Southern Baptist Convention, at which every interest affected was given full opportunity to be heard, the committee on correlation of such activities, named at the Atlanta Convention in May, reached the conclusion that the various other boards and other agencies of the Convention should be left free to pursue their work as they are doing at present. The committee will so recommend to the Convention at Memphis next year.

Twelve of the eighteen members were present at the session, held at Nashville November 4 and 5, and those who could not attend presented their views in writing, which were taken into consideration in the formulation of the report.

Included in the recommendations adopted were the following:

1. That the work of the Foreign Mission, Sunday School and Relief and Annuity Boards, the Laymen's Missionary Movement and the Inter-Board Commission on Student Activities be continued as at present, and that the work of the Baptist women, as represented in the W. M. U., be specially commended.

2. That the Program of the Home Mission Board, as outlined to the committee, be approved and that the activities and territories of the Home Board remain as at present. Secretary Gray pleaded that agitation about the division of the Board's work was crippling the effectiveness of its labors and the committee approved the Home Board program to include the following definite lines of work: Co-operative missions, evangelism and enlistment, mountain mission schools, work among the foreigners, Indians and Negroes, work in Cuba and Panama, church extension, work among the Jews, the deaf mutes and the soldiers, seamen and marines. A special recommendation

of the committee is to the effect that in the future as it has opportunity the Home Board give special attention to city mission work.

3. That the Education Board continue its work along the general lines of its former activities, defining its specific field of labor as that of "co-operating with all our Baptist schools, Southwide and within the states, in getting their conditions and needs so clearly before our consanguinity that these institutions may render the most effective service possible." To this end the committee recommends that the Education Board give particular attention to its survey work, in assembling general information from and for the Baptist schools; the publicity work in its efforts to stimulate interest in denominational education; co-operation with trustees of Baptist schools in the solution of various problems; its conduct of the Teachers' Bureau, its legal, legislative and standardization departments, and that assistance be given the Text Book commissions of the various state conventions in their efforts to find satisfactory text books upon various subjects. It is likewise recommended that the Education Board continue to handle the Ridgecrest Assembly Property and continue to serve as the disbursing agent of funds accruing from Convention sources for the Southwide educational institutions. The Board is commended to the favor of Southern Baptists.

4. That the Hospital Commission be continued to carry out the instructions of the 1923 Convention relating to the construction of the Southwide Hospital at New Orleans and the supervision of the Tuberculosis Sanatorium at El Paso.

5. That the excellent work of the Social Service Commission be commended and that this commission be retained until such time as the Home Mission Board is able to establish a department of social service and place a capable secretary in charge.

6. That the Sunday School Lesson Committee, that has in the past been named by the Convention and reported to that body, be discontinued as a standing committee and that its appointment and maintenance from year to year be referred to the Sunday School Board, with power to act.

Dr. W. D. Nowlin of Arcadia, Fla., is chairman of the committee and Dr. W. M. Seay, Atlanta, secretary. These representatives of the committee authorized the announcement that the conclusions of the committee were reached with practical unanimity.

**BIBLE STUDIES**

By C. M. Sherrouse

The covenant with Abraham secured to him "a great nation, a peculiar people", through whom all the nations of the earth should be blessed: So, the covenant with David secured to him and his descendants the royal throne of a kingdom. Is not this another type of the covenant of grace made in eternity before the creation of man?

In this covenant, David, of whom God said, "I have found David a man after mine own heart", had a

seed included with him, which seed, or descendant, was Christ, who is often spoken of in the Bible as David. Hosea 3-4-5; Ez. 34-23-24). The benefits of the covenant of grace are called "the sure mercies of David." (Christ.) Ish. 55-3. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." (Gen. 49:10.) "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his Kingdom there shall be no end." (Ish. 16:5); (Ps. 135:11-12); (Luke 1:32-33).

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment, and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, 'The Lord, our righteousness.'" (Jer. 23:6-5.)

"For unto us a child is born; unto us a son is given and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the Prince of Peace. Of the increase of his government and peace there shall be no end. Upon the throne of David, and upon his kingdom, to order it and to establish it with judgment, and with justice from henceforth, even forever." (Ish. 9:6-7.)

The Sinaitic covenant with Moses and the Israelites, like the one with Adam, was a covenant of works under which they were constituted a nation, and given the law, all of which was typical of Christ and his church, to be established by Christ and the Holy Spirit.

The family of Abraham, separated from all others by fleshy circumcision, typified the family of God separated from the world by spiritual circumcision. The members of the families constituted the tribes, as the children of God constitute his churches, and the Kingdom was composed of the tribes, as Christ's kingdom is composed of his churches.

Pastor J. G. Lott will begin his revival meeting at Water Valley Nov. 16th. Dr. Meeker of Chicago will do the preaching. Pray for God's blessing upon the meeting.

The telephone bell rang at a flour and feed mill. The proprietor taking down the receiver, said: "What can I do for you?"

"I'd like two bushels of oats," came the voice over the wire.

"All right, what else?" inquired the feed man.

"A bale of hay."

"All right. What else?"

"A hundred pounds of corn."

"All right. What else?"

"A bale of straw."

"All right. Anything else?"

"That's all."

"Who is this for?" said the proprietor.

"Now don't get gay," said the voice ordering the feed, "it's for the horse."